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THE

COTTAGE

MAGAZINE;

OR,

PLAIN CHRISTIAN'S

LIBRARY,

For 1817.

VOLUME THE SIXTH.

"The common People heard him gladly."—Mark xii. 37.

London:

Published by SHERWOOD, NEELY, and JONES, Paternoster-Row; to whom Communications may be addressed, or to the Editors of the Cottage Magazine.

*** This Work may be procured of any Bookseller or Newsman in the Kingdom.

1817.

PREFACE.

THE religion of Jesus Christ being of infinite importance to the world, every prudent and scriptural method ought to be practised, for the purpose of promoting its extension. The world is wide—its inhabitants numerous—ignorance awfully prevails—the power of the Gospel is comparatively little known—and flagrant vices flow with impetuous violence through the land. Although, therefore, much has latterly been done to evangelize mankind, much, very much, still remains to be done.

The world, by our Divine Master, is compared to a field. This field, without cultivation, is totally destitute of useful fruit. Its spontaneous productions consist of briars, and thorns, and noxious weeds. It must, therefore, be ploughed, and sown, and planted, and enriched, in order to become fruitful. All this has recently been done in an extensive degree. The Cottage Magazine has taken its humble share therein. It has been performing its part through widely uncultivated wastes, attempting to clear away the rubbish of past times, and sowing the good seed of the word of life, in a manner adapted to the nature of the soil.

Nor have these endeavours been useless. Although the ground in which they have been exercised, has not been so promising nor pleasant to the eye as other occupied districts; yet it has brought forth as much fruit as might be reasonably expected. Had it produced "nothing but leaves," we should have felt, as its Editors, discouragement. Had we seen reason to say, Lo! these *six* years, after digging about and manuring this plant, we have sought fruit thereon, but have found none, we might have been justified in exclaiming—"Cut it down, why cumbereth it the ground?" Fruit, however, has appeared, has ripened, and been gathered into the heavenly garner, through its instrumentality.

Pleasing specimens of this could be presented, would the confined limits of a Preface allow it. We can merely make a slight allusion to one of the several cases which have reached us. A poor young woman, who died a few months ago, requested, on her death-bed, to have an interview with several young people of the village. They accordingly came to her, and while mourning around her, she exhorted them to seek the Lord in *early* life, told them of the blessed change, which, for some months prior to her illness, she had experienced, and added, that this had taken place through

reading THE COTTAGE MAGAZINE. Her youthful attendants were so affected with the statement, that they ordered twenty copies of the work for monthly circulation amongst themselves and the villagers.

While we refer to the spiritual good effected by our publication, we are reminded, that to the instrumentality of our kind and pious Correspondents, we are greatly indebted for it. May the Lord reward them for their labour of love, a hundred fold into their own bosoms.

We should have felt greater encouragement in the prosecution of the work, had its circulation kept pace with our wishes to render it acceptable and useful to the public. The smallness of its price, the respectable nature of its paper and type, the adaptation of its contents and style to general readers, and the large quantity of its matter, led us, we candidly confess, to indulge expectations which have not been realized. We are the more sorry for this, because, as *all* the profits are given away, a large sale would have enabled us to make a respectable *annual* remittance to a most important and excellent institution. And since the two-fold object of assisting that institution,* and of benefiting a larger number of readers, might be very easily accomplished, we feel it our duty to repeat our former respectful solicitations to

THE MINISTERS OF THE GOSPEL,

AND ALL REAL CHRISTIANS,

to use their influence to promote a wider circulation of the Cottage Magazine, amongst all those classes of society for whom it is chiefly designed.

Several of its early numbers being out of print, a republication of them will speedily take place, for the accommodation of those readers who may not have complete sets of the work.

December, 1817.

* A Remittance of Fifty Pounds was made to it from the profits last year.

ED.

THE

COTTAGE MAGAZINE;

OR

Plain Christian's Library.

(No. 61.) JANUARY. 1817.

A NEW YEAR's GIFT;

(FROM THE MINISTER OF —, TO HIS PARISHIONERS,)

Dearly Beloved,

I present you, as a New Year's Token of regard, with a view of our Parish Church;—a place, that ought to be dear both to Minister and People; where we meet for the holy work of prayer and praise; where the divine presence is peculiarly vouchsafed; and where every devout worshipper finds himself in the House of God and at the Gate of Heaven.

My object in placing the Church before you, is not so much to please the eye, as to provide a constant memorial of your priviledge and your duty on the Lord's day. I could wish, that every inhabitant of ——, when they look upon it, would say;—

" *There* let me go with willing feet, morning " and evening, every sabbath: *There* a sense of " guilt should urge me: *There* the hope of mercy " should draw me: *There* God the Father waits to " be reconciled: *There* God the Son proffers his " atoning blood, and God the Holy Ghost, his " sanctifying grace.—With so much sin to confess, " with so many mercies to acknowledge, with such " darkness in my mind, and such hardness in my " heart, how can I absent myself from the Lord's " House on the Lord's Day? *There*, where a " crucified Saviour holds forth wisdom to the igno- " rant, strength to the weak, comfort to the " broken-hearted, pardon to the penitent, and " salvation to the lost.

" How can I answer it to my conscience now, " how shall I justifiy it at the last day, if I stay " away from this holy place and deprive myself of " these spiritual blessings, in order to write my " letters, to settle my accounts, to pay my visits, " or travel about either on business or pleasure? " What account is there of so much moment, as " the state of my never-dying soul? What business " so important, as obtaining peace with God?— " What pleasure should be so delightful as singing " His praises, who bought me with his blood?

" Shall I stay at home to work in my garden, to " mend or wash my linen, or to do some job that " was left undone during the week? Oh, let me " remember, that God forbids all manner of work " on the sabbath, and that the man who did but " gather sticks on this sacred-day, was stoned to " death by his express command!

" Shall I bake my bread, and buy or sell goods " on the sabbath? Do I not know, that this is " strictly forbidden by the laws both of God and " man? Forbidden, with the gracious design, " that I may give up the *whole* of this blessed " day to serve my God, and to save my soul? Let

" me then carefully make every necessary provision
" on the evening before, that no worldly care may
" hinder my sabbath duties."

" Shall I go on the Lord's day to the public
" house, and drink with the drunken, and swear
" with the swearer? Yes, if I wish to bring a curse
" on myself and my children; yes, if I wish to de-
" stroy my health, to ruin my character, and beggar
" my family; yes, if I wish for hell rather than
" heaven in the world to come!"

" Shall I stay away because my clothes are old,
" and worn, and patched? But do I go to church
" to be looked at by others, to mind what others
" think and say? My business is with GOD, and if
" I bring with me a broken and a contrite heart
" (no matter what my dress is,) God will not des-
" pise my sacrifice."

" Shall I make my family of children an excuse
" for my absence from the church? Rather let me
" bring them with me, let me shew them the way,
" let me prove to them by my example, that nei-
" ther a slight illness, nor showery weather, nor
" dirty roads, can keep me from the place where
" God's honour dwelleth, and where my soul
" has a right to expect his blessing! Oh, let me
" ever bear in mind, that I shall be answerable to
" God for the effect, which my staying away morn-
" ing or evening from church may produce on those
" around me."

" Besides, who can tell, whether more sabbaths
" are reserved for me in this world? Perhaps the
" next day may be my last; and I may never again
" hear the glad tidings of salvation proclaimed on
" this side the grave! And shall I then dare to
" stay away from church, with death and judgment
" at hand, with heaven or hell before me? Shall
" I let some trifling excuse, which I should be
" ashamed to make to an earthly friend, deprive
" me of the only remaining opportunity of meeting

" God in his own house? Oh what would many
" a soul give one hour after death, for the sabbaths
" and sermons that are now so slighted!"

" Is it too often to go *twice* to church on the
" sabbath day, to wait on that God, who gives me
" every day of my life? Who knows, if I absent
" myself morning or evening from divine service,
" but I may lose the benefit of some precious mes-
" sage exceedingly suited to me? Who knows but
" the minister may be commissioned to speak a word
" suited to my case; some scripture truth, that
" may search my conscience, some tender expostu-
" lation that may melt my heart, some affecting
" view of the Saviour, that may endear him to my
" soul? Oh then, let no excuse that will not
" stand the test of the day of judgment, nothing
" short of a providential hinderance, keep me at
" home, when the bells summon me to church!"

And now, brethren, what remains for me, but to offer my fervent prayers at the throne of grace, that the eyes of God may be constantly on our church for good, that his blessing may be largely shed on the congregation assembled there, that the gospel of salvation may be faithfully preached by me, and affectionately received by you, that we may be all led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

I remain dearly beloved,
Your affectionate Minister and Servant in Christ,

A SERIES OF THE LIVES OF EMINENT MARTYRS, AND OTHER DISTINGUISHED CHRISTIANS.

MARTIN LUTHER,

(Continued from page 405.)

The Pope, as might reasonably have been expected, was highly exasperated at the conduct of Luther. He accordingly urged the University of

Wittemberg, to see that the bull which he had published against the reformer should be strictly put into execution. But neither the Elector nor the University were inclined to proceed against him.—At the same time Luther renewed his appeal to a future council, and declared the Pope to be *a tyrant, an apostate, and a blasphemer.* At length the time arrived for holding the diet, or council, at Worms, where Luther was summoned to appear. Some of his friends endeavoured to dissuade him from attending, reminding him that the safe conduct which on a similar occasion had been granted to Huss, was shamefully violated, and that he had every reason to apprehend the same unjust treatment. Luther, however, was not to be deterred from his purpose. "He declared that he would go, though there were *as many devils at Worms, as tyles on the houses!*" He accordingly arrived there on the 16th of April, 1521. His entrance resembled a triumph, rather than that of a man accused of heresy. A herald walked before him in his habit of ceremony. A number of courtiers who had gone out to meet him, accompanied him, and the streets were crowded with people, who were eager to fix their eyes upon him.

After Eckius had proposed several questions to him, to which he gave suitable replies, he at length declared before all the council, "that he was not obliged to believe the Pope or his council, because they erred in many things, and contradicted themselves, that his belief was so far settled by the texts of scripture, and his conscience engaged by the word of God, that he neither could nor would retract any thing, because it was neither safe nor innocent for a man to act against his conscience."—Eckius then affirmed, that Luther had revived the errors which had been condemned at Constance; and the Emperor declared that he would proceed against him as a heretic. When, however, the

latter was urged to revoke the safe conduct he had granted to Luther under the plea, that *faith was not to be kept with heretics*, he magnanimously replied, "that if no faith was to be found in the rest of the world, it ought at least to be seen in a Roman Emperor." It is said that one of the princes sent for Eckius and twenty other doctors, and proposed this question to them:—"Can any one on a good scriptural ground, contradict Luther's opinion?"—In their reply, they agreed in saying, "that with the works of the Prophets and Apostles, they did not know how to oppose what he advanced; but that with the fathers and councils they could refute his doctrines easily enough."

On the 26th of May, when the Elector of Saxony had left Worms, the Emperor published an edict against Luther in which he declared, "that it was his duty to extinguish heresies, that Luther was a schismatic and heretic, that the sentence of the Pope should be put into execution against him, and that no person should defend, maintain, or protect him, under the penalty of high treason." In the mean time, the Elector, apprehensive of an attempt on Luther's person, determined to put him out of danger for a season. For this purpose, and probably with the previous consent of the reformer, a party of horsemen disguised with masks suddenly rushed upon Luther and his attendants, as they were returning home, and carried him off to the castle of Wartemburgh. This castle is situated on one of the highest mountains near Issenach, and is remarkable for commanding an extensive prospect. Here Luther found it necessary to remain a considerable time in a state of friendly confinement. In this situation which he called his Patmos, after the name of the island, to which the apostle John was banished, he was by the desire of the Elector furnished with every thing necessary or desirable. He spent much of his time in writing, and

frequently made excursions and engaged in field-exercises in the neighbouring parts of the country, in company with his keepers: nevertheless he went in disguise, and by the name of Yonker George.

Retirement, however, did not suit Luther's disposition. He therefore on the sixth of March, 1522, returned to Wittemberg, and as he had not obtained the consent of the Elector, he thought it proper to write to him to inform him of the step he had taken. One of the principal motives which induced Luther to leave his Patmos was his objecting to the manner in which Carlostadt was conducting the reformation, who is said to have been a man "rash, violent, and prone to enthusiasm."

Luther was shortly after called upon to encounter an adversary of a new kind. Henry VIII. King of England, had lately published a treatise, "on the seven sacraments" in answer to a work of Luther's, and had in consequence obtained from the Pope the complimentary title of "Defender of the Faith." The reformer, however, far from being daunted either by the dignity or arguments of his royal opponent, soon after published an answer, in which he declared that the king's production was the weakest of all his opponents, and in other respects treated his majesty with no small portion of acrimony. In vindication of his conduct he afterwards said, "If my severity towards the king has offended any persons, let them take this answer.—In that book I had to do with unfeeling monsters, who have despised my best and gentlest writings, who have trampled upon my most humble submissions, and who only seem to be more insolent in proportion to my calmness and temperance. Let it be remembered too, that I entirely omitted all threats of virulence and falsehood with which the king has filled his book against me, from beginning to end.—Nor ought it to be considered as a great affair, if affront and treat sharply an earthly prince, who has

dared to blaspheme the King of Heaven in his writings, and to insult his holy name with the bitterest lies. But God will judge his people with equity."

In the year 1523, Erasmus, who had long been importuned by the papists to oppose Luther, wrote his "Diatribe, or conference about free-will." To which Luther speedily published a reply, which he entitled, "on the servitude of man's will." Melancthon did not approve of the sentiments of Luther on this subject, and the Lutherans in general after a time adopted Melancthon's opinion, that election was not unconditional on the part of man. In his reply to Erasmus, Luther represented him as very indifferent about religion, and intimated that his notions were rather philosophical than christian.—A part of this year was passed by Luther in a much more profitable manner than in controversy. He translated the psalms into German verse,—for the use of the common people, and added sacred hymns of his own composition.

We have seen Luther step by step relinquishing the prejudices and habits of his early years, and we have now to relate an event in his history, which, while it had a powerful influence on his personal comfort, was calculated to excite in no small degree the surprise of the public. On the 13th of June, 1525, he married Catherine de Bore, who had formerly been a nun, and two years before had left the nunnery. His conduct on this occasion was censured not only by the catholics, but also by many of those of his own party: and Luther himself appears at first to have had some doubts of the expediency of his conduct. After a short time, however, he was fully satisfied with the step he had taken, manifested the greatest regard for his wife, and declared that he would not change his condition for that of Crœsus. A short time before his marriage died Frederick, the elector of Saxony. This Prince was a man remarkable for prudence and

moderation, and undoubtedly an able and faithful patron of Luther. He was succeeded by his brother John, called the good and the constant; and who was a more avowed and zealous defender of the reformation than even his predecessor.

The protestants, having from the general aspect of affairs reason to believe that evil was designed against them, held several meetings in different places, to consult upon the best means of repelling the violence of their enemies; but their opinions did not sufficiently agree to enable them to come to a satisfactory conclusion. "If difference of opinion," Bucer justly remarked, "be not allowed in things not essential, there never can be peace in the church, and there will be as many churches as there are persons." Luther, however, still continued to lay such stress on the real presence of Christ in the Lord's supper, as indisposed him to enter into the liberal sentiments of Bucer and his followers respecting toleration.

While some of the protestants were for entering into a confederacy to oppose with arms any who might attack them, or aim to subvert their cause by violence, Luther, it appears did not think it right to have recourse to the sword as a means of defence. In a letter addressed to John, Elector of Saxony, he said, "it is our part to suffer as lambs brought to the slaughter, and to leave vengeance to God.—As for the danger with which you are threatened, it is easy to God to avert it. They are the threatnings of the devil, which are only fatal to those from whom they come. If we be christians, we should not promise ourselves better treatment than that of Jesus Christ. We must bear his cross.—You have done so already on other occasions, and you have experienced divine consolation and assistance. If we persevere in faith and prayer, the same assistance will not fail us. The Lord will find means to defend us, more certain and more effec-

tual than our wisdom and strength. Be full of hope and courage, and keep your hands pure from violence. If the Emperor orders me and my colleagues to appear before him, we will obey with the help of God; and you will run no risk on our account, as I always told your brother Frederick of glorious memory. It is not your business to defend our faith, or that of any other person. Every person must defend his own, and he must believe or not, at his own risk."

In the year 1530 was held the council at Augsburg, when the protestants presented the celebrated declaration known by the name of the Augsburg confession. It extended to the length of twenty-eight chapters, and contained an account of the doctrines of the reformers, and an exposition of the errors of the church of Rome. Luther principally supplied the matter, and Melancthon drew up the different articles with great care and eloquence. About the same time the following symbolical representation was exhibited before Charles V. and his brother Ferdinand. A person in the dress of a doctor first appeared, who brought up a large quantity of strait and crooked billets, which he laid on the middle of the hearth, and then retired; on his back was written *Reuchlin.* When this actor was gone off, another entered habited also like a doctor, who attempted to make faggots of the wood, and to fit the crooked to the strait; but having laboured long to no purpose, he went away out of humour shaking his head; on his back appeared the name of *Erasmus.* A third, dressed like an Augustinian monk, came in with a chafing-dish full of fire, and gathering up the crooked wood, put it upon the fire, and blew till he made it burn, then went away, having upon his frock the name of *Luther.* A fourth entered dressed like an Emperor, who seeing the crooked wood all on fire, seemed much concerned, and to put it out drew his sword, and stirred the fire with it,

which only made it burn more briskly; on his back was written *Charles V.* Lastly, a fifth entered in a pontificial robe, who seemed surprised to see the crooked billets on fire, and shewed excessive grief. Then looking on every side to see if he could find any water to extinguish, cast his eyes on two bottles, one of which was full of oil, and the other of water, and in his hurry seized on the oil, and poured it upon the fire, which made it blaze so violently, that he was obliged to walk off; on his back was written *Leo X.*

(To be concluded in the next number.)

TIME HOW SHORT!

ANOTHER year is past, and in its place another year is come: how many who looked forward to the present, and who had laid out schemes for years to come, are now laid silent in the dust. How many, who began the past in mirth and merriment, spending their lives in sin and wickedness, are, long 'ere now, cut down "as cumberers of the ground." How many, had they seen this year, would have enjoyed the short-lived comforts which earth could have afforded them, in their personal estates, and hard got gains. But *that* place that once knew them *now* knoweth them no more. How frail is life! Well might it be declared, "Man giveth up the Ghost, and where is he?" Let us, at all times bear in mind, that "time is short," and strive to improve it to the best advantage, seize the present moment while it is with us, for to morrow death may come. K.

AWFUL VISITATION.

THE principal man-servant at a respectable farm house, in the Parish of New Church, Carmarthanshire, while lamenting his absence from a neighbouring fair, lately held, used such horrid oaths and

imprecations as called forth, from a servant in the same house, a remark, that if he continued to utter such blasphemous expressions, he would certainly go to hell. To this he presumptuously replied, that "*hell would just suit him, as there was plenty of fire there to light his pipe.*" He then repaired to an out house, where, in *a few minutes, he was found dead!*

ANECDOTE OF ANCIENT CHRISTIANS.

THE Prefect of Rome moved by an idle report of the immense riches of the church, sent for Laurentius, a Deacon, and ordered him to deliver them up. He replied, "Give me a little time to set every thing in order, and to take an account of each particular." The Prefect granted him three days time. —In that space Laurentius collected all the poor who were supported by the Church, and going to the prefect, said, "Come, behold the riches of our God; you shall see a large court full of golden vessels." The Prefect followed him, but seeing all the poor people, he turned to Laurentius, with looks full of anger. "What are you displeased at?" said the martyr;—"The gold, you so eagerly desire; is but a vile metal taken out of the earth. the true gold is that Light whose disciples these poor men are.—These are the treasures which I promised you. "Do ye mock me?" cries the Prefect; "I know, ye value yourselves for contemning death, and therefore ye shall not die at once." Then he caused Laurentius to be stripped, extended, and fastened to a gridiron, and, in that manner, to be broiled to death by a slow fire. When he had continued a considerable time with one side to the fire, he said to the Prefect, "Let me be turned, I am sufficiently broiled on one side." And when they had turned him, he looked up to heaven, and prayed, and then gave up the ghost!—*Milner.*

Character and Funeral of Richard Reynolds, Esq.

(Continued from page 408.)

His prudence and benevolence were adorned with *modesty and humility*.—So far was he from being inflated with the pride of wealth, that he spoke the genuine sentiments of his heart, when he said to a friend who applied to him with a case of distress, "My talent is the meanest of all talents, a little sordid dust; but the man in the parable, who had but one talent, was accountable; and for the talent that I possess, humble as it is, I am also accountable to the great LORD of ALL." His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the dread of punishment, nor performed with a view to *merit* an inheritance in the kingdom of Heaven. All such sentiments he rejected with abhorrence, placing his whole dependence for eternal life upon the sovereign mercy of God, through the propitiating sacrifice of his Redeemer; and if the gates of heaven had been closed, and the flames of hell extinguished, he would have loved mercy, and delighted in acts of charity!—He laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and like the Providence of Heaven, concealed the hand that sent the relief.—He was a burning and a shining light, and would have no man know it. But he could not be hid.—To hide goodness like his was impossible How have I seen the good man shrink within himself, and his venerable countenance crimsoned with the blush of modesty, when the mention of his name has been hailed in this place with a thunder of applause!

His charity was of Heavenly origin, and bore the impress of his Maker's image. It was derived from an immediate union with the greatest of all beings, and the fountain of all happiness; and as the mind naturally assimilates itself to those objects with which it is familiarly conversant, by immediate intercourse with his God, he caught the resemblance of his glory. For God is Love; and he that dwelleth in love, dwelleth in God, and God in him. His body was the Temple of the Holy Ghost; built indeed with a lowly roof, but attended with cherubim and seraphim. There an altar was erected to the living God, whence the flame of devotion, and the incense of praise, ascended, day and night. In that temple, as in the Jewish sanctuary, the Shekinah, the visible symbol of a present Deity was enshrined above the mercy-seat, and occasionally shone forth, and shed a glory all around. In his measure he was filled with the fulness of God.

No wonder if benevolence like his was a source of happiness to himself, as well as of relief to others. It was a spring, shut up—a fountain sealed—a garden enclosed, which the eagle's eye never saw, and the foot of the unclean beast never trod. Enamoured with the charms of virtue, he delighted to behold her native beauties, and to obey her sweet commands. He practised benevolence, for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of mercy who formed the heart of man to be the dispenser of his bounty, has ordained, that like the vital fluid, which goes from the heart, to diffuse life and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source whence it flowed. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wast-

ed;—that some ministerial angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer, to enjoy the fulness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable, he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations.

Now let us turn aside, and visit the sacred place, where his remains are deposited until the Heavens are no more.—Low lies the hoary head that was crowned with glory! Dim, and no more with ardour bright are those eyes, which once beamed with kindness and with love! Cold and silent as the clod of the valley is that heart, that glowed and beat with the purest affection! Torpid and benumbed are those feet, that carried him to the hovel of anguish and despair, and those hands which so often hushed the orphan's cries, and wiped away the widow's tear! In ruins and desolation lies that temple where God took up his dwelling, and shed abroad the effusions of his love. But shall this edifice always lie in ruins? No! The Holy Spirit will rebuild the sanctuary which he once honoured with his presence, in a more glorious form, as the tabernacle in the wilderness was taken down, to be erected on a more magnificent scale on the mount of Zion. But this I say, brethren, that flesh and blood cannot inherit the kingdom of Heaven, neither can corruption inherit incorruption. Behold, I shew you a mystery! We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound,

and the dead shall be raised. Corruption shall put on incorruption, and mortality shall put on immortality. Thus, incorruptible and immortal, formed and fashioned after the model of the glorious body of his Redeemer, shall Reynolds rise from the dust; and, before assembled worlds, be placed at the right hand of the Sovereign Judge. Then he that sitteth upon the Throne, in his own Glory, and in the Glory of his Father, with all the angels of God around him, will say to the man whom we loved, "*Come, thou blessed of my Father, and inherit the kingdom prepared for thee from before the foundations of the world. For I was an hungered and thou gavest me meat, I was thirsty and thou gavest me drink, I was naked and thou clothedst me, I was a stranger and thou tookedst me in, I was sick, and in prison, and thou visitedst me.*" Still adorned with that modesty for which he was so conspicuous, in the vale of sorrows, he replies. "*Oh, my Lord, when saw I thee hungry, and thirsty, and naked, and a stranger, and sick, and in prison, and ministered unto thee.*" Then shall the King say, "*For as much as thou hast done it unto the least of these my brethren, thou hast done it unto me: enter thou into the joy of thy Lord!*"

During the business of the meeting, several other gentlemen delivered their sentiments respecting this truly good man. We must confine ourselves however to an insertion of

THE FOLLOWING ANECDOTES

Mr. Butterworth related, under his own observation, a particular instance of Mr. R's. benevolence. "When the first subscription was opened to relieve the distress in Germany, I took some part in that Institution. Being in Bristol soon afterwards, I had some conversation with Mr. Reynolds on the subject. He made many judicious observations and enquiries as to the nature of the distress, and the best

mode of distribution, which served as valuable hints to the committee in London. He then modestly subscribed a moderate sum with his name: but shortly after, the committee received a blank letter, having the post mark of Bristol, and enclosing a Bank of England bill, for £500.

Dr. Pole said—"It is well known, that he made it is constant practice, from religious principle, to spend the whole of his income. What his moderate domestic establishment did not require, he disposed of in subscriptions and donations for promoting whatever was useful to society, as well as to lessen the sufferings of the afflicted, without regard to names, sects, or parties. At one particular time (if I am rightly informed) he wrote to a friend in London, acquainting him that he had not, that year, spent the whole of his income, requesting that if he knew of any particular cases claiming charitable relief, he would be glad to be informed; his friend communicated to him the distressing situation of a considerable number of persons confined in a certain prison for small debts. What did this humane and generous Philanthropist do on this representation? He cleared the whole of their debts. He swept this direful mansion of all its miserable tenants. He opened the prison doors, proclaimed deliverance to the captives, and let the oppressed go free."

Mr. Reynolds in the year 1795 resided at Colebrook Dale. He addressed a letter to some friends in London, stating the impression made upon his mind, by the distresses of the community, and desiring that they would draw upon him for such sum as they might think proper. They complied with his request, and drew, in a very short time, to the extent of *Eleven Thousand Pounds*. It appeared, however, that they had not yet taken due measure of his liberality; for in the course of a few months, he again wrote, stating that his mind was not easy,

and his coffers still too full. In consequence of which they drew for *Nine Thousand Pounds* more!

A lady applied to him, on behalf of an orphan. After he had given liberally, she said, "When he is old enough, I will teach him to name and thank his benefactor."—"Stop (said the good man)—you mistake—we do not thank the clouds for the rain—teach him to look higher, and thank Him who giveth both the clouds and the rain."

One plan, in which Mr. Reynolds employed his property, was lending small sums, without interest, to honest but unfortunate persons, or to those who wanted aid; but if the interest could be paid to receive it, and also the capital, at once, or by instalments; and let the same sum be again and again applied to the same purpose, with different objects.

Mr. Reynolds having applied to a gentleman whom he thought rich, but who was really only in circumstances of mediocrity, to stimulate him to give, made use of the following argument: "When gold *encircles* the heart, it *contracts* it to such a degree, that *no good* can issue from it; but when the pure gold of Faith and Love gets *into* the heart, it expands it, so that the last drop of life-blood will flow into any channel of benevolence." Being importuned by a friend to sit for his portrait, he at length consented. "How would you like to be painted?" "Sitting among books." Any book in particular? "The *Bible*." "Open at any particular part?" "At the fifth chapter of Romans, the first verse to be legible:" "*Therefore being justified by* FAITH, *we have peace with* GOD, *through* OUR LORD JESUS CHRIST."

HIS FUNERAL.

On Wednesday, September 18th, soon after eight o'clock in the morning, about 500 boys from the benevolent schools of St. James, St. Paul, and

the Royal Lancasterian school, formed in two open columns extending from each side of the good man's late dwelling, across St. James's square. On the appearance of the remains of the deceased, all the school boys pulled off their hats, and stood uncovered till the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops in the streets, through which the procession passed, were shut up. About 70 relatives of the deceased followed in mournful procession, who were joined by many males and females of the society of Friends, and also by about three hundred of the most respectable fellow citizens of various religious denominations, in mourning; among whom we noticed several of the resident clergymen and dissenting ministers of different persuasions; the gentlemen of the committees of the bible society, the infirmary, the dispensary, the samaritan, the prudent man's friend, and the British and foreign school societies, the orphan's asylum, the benevolent schools of St. James, and St. Paul, the penitentiary, the stranger's friend, the friend in need, and of several other charities; of many of which, till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor.

To the credit of the attending thousands the strictest decorum and silence were maintained. Amidst the tolling of several of our church bells the procession reached the grave-yard of the Friends' meeting-house in the Friars, in Rosemary-street, when after placing the remains of the deceased over the grave, a solemn stillness, a silence that might be felt, ensued.

Several male and female friends, in orderly and timely succession, addressed the spectators, remind-

ing the survivors of the vanity of all things here below; warning them not to put their trust in uncertain riches, but in the living God—after the example of their deceased friend to evidence their faith by their works, disclaiming all merit in them; considering themselves but as stewards who must soon render an account of their stewardship, and be accepted by the Father, through the alone merits of the Son and the sanctifying influences of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer, that our heavenly Father who had seen fit to remove this eminent almoner of his bounty, would in his good providence raise up many of kindred spirit among the rich, to fill up the chasm occasioned by his removal, and that in his abundant care of the poor he would provide for their every want; teaching them how to bear the present trials of poverty without murmuring, and sanctifying all his dispensations to their souls—ascribing all the glory of the great example his departed servant had set them, to the one God,—Father, Son, and Holy Spirit, who was worthy of all praise and adoration.

Thus was the memory of the just embalmed in the sighs, the tears, the prayers of his friends and fellow citizens of every name; who, we understand, wore mourning for one month. It was in the faith and hope of the glorious truths of that divine revelation, to the circulation of which he so zealously contributed, and which he was earnestly desirous all might be able to read, that this great Christian Philanthropist lived and died. Thus adding another proof to those daily exhibited, of the ennobling influence of faith in the Son of God.—Five thousand persons were present at the funeral, one hundred and sixty-five ministers of different denominations. Two hundred thousand pounds had been given away by this benevolent man in charity.

THOUGHTS ON MALACHI, iii. 16, 17.

THEN they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.

THIS chapter contains several things of high interest to mankind. The holy prophet foretells the coming of John the baptist to prepare the way of Christ. The sudden arrival of the great Messiah at his temple. The searching nature of his *ministry*, compared to a refiner's fire. The purifying efficacy of his *doctrines*, and the salutary effects which they would produce; especially on men in office, the sons of the priesthood.

He mentions the *vengeance* which a righteous God will most certainly execute on all the ungodly. The *unchangeableness* of God as the only cause of his forbearance with the ungrateful subjects of his favour. He notices, with pointed severity, the robbery which the people had committed in *withholding* from God his due, that is, what was necessary to the support of public worship. He proposes a method of *recovery*, and promises important blessings. He *reproves* their preposterous and inconclusive reasonings, and censures them as perfectly futile. The words we propose to meditate upon will lead us

1. *To reflect on the fear of God:* the principle by which the persons mentioned in the verse were actuated. We may consider

1. *Whence this excellent principle originates.*—Not in *nature's* garden; that produces noxious weeds, and painful thorns. Not in the schools of *philosophy*, however great their utility in other respects. All philosophers have not the fear of God. The fear of the Lord originates in the school of *theology*, in the ministry of divine truth, in the impressive discourses which the gospel furnishes, as constant

as the sabbath returns. In this divinity school, the purposes, the perfections, and the glory of Jehovah are displayed, are urged upon the attention, and pressed home upon the conscience. It is here that a man learns to stand in awe of the Almighty, and to shudder at the thought of crime.

This principle is the *effect of grace*. The fear of the Lord is the gift of the Lord. "I will put my fear into their hearts, &c." "I will give them one heart and one way, that they may fear me for ever."—"Blessed is every one that *feareth* the Lord;" in that *fear* he possesses a blessing of the greatest magnitude and worth.

2. *Consider how, and by what means, this fear is cherished.* I will mention three things which are not known to fail:—scripture instruction—devout meditation—and fervent prayer. Scripture *instruction*, both public and private, tends very much to promote the growth and increase of this excellent principle. Devout *meditation*, embracing every great and glorious object exhibited in the blessed gospel, proves to this fear what the dew of heaven proves to vegetation. Fervent prayer:—private, social, and public prayer. Hence the utility of prayer-meetings; they greatly cherish the fear of the Lord. *Indifference* towards them looks ill.—A perfect disregard to them is a fatal symptom. An unconcern to cherish the fear of the Lord is a plain proof that it is wanting. We read of some that have "*no* fear of God before their eyes." Oh! be concerned to possess this excellent principle. Inculcate it on your children. By it restrain their youthful follies. Ye honoured parents (of a lovely offspring,) are those children in the way to fear the Lord who are allowed to run about the streets and riot on the Lord's day? If you will not train them up in the fear of God, away with your *mock-baptisms*. Do not bring a greater curse upon yourselves by *pretending* to religion in that. The true fear of God is not a

slavish, but a filial fear: it is the fear, not of a servant, but a son.—By it men renounce ungodliness—escape many snares into which others fall—are influenced to a holy practice—and become united in one spirit.

3. *The general effects of this fear may be arranged in the following manner.*—Where it exists in the heart, it produces *obedience* to the will of God—*circumspection* of carriage and behaviour—*renunciation* of the world and its follies—*resistance* to temptation in all its multiform and various attacks—love of *retirement*, because it favours and fosters a life of communion with God—*Heavenly-mindedness*, a general *conversation* agreeing to, and corresponding with, these things.——These may render men singular in the eye of the world, they may create a bar to intimate fellowship with the men of the world, for "how can two walk together except they be agreed?" But they do not render men less kind, less affectionate, or less benevolent: no, they serve to exalt and cherish all these noble virtues.

II. *Consider the communion of saints and the natural tendency and influence of their conversation.* "They spake often one to another." This communion is rational, dignified, religious, chaste, becoming, improving, and acceptable to God. If so, it must be good.

1. It is *rational*.—Saints are men who cultivate their reasoning powers, and speak and act with sobriety.

2. It is a *dignified* communion.—It is not a communion in little, mean, and insignificant things, like that of the world. It hath an immediate relation to all the high concerns of religion and the soul.—It is not confined to the affairs of this world and to the things of time and sense. It stretches out and extends to the things of the invisible and eternal world. It claims affinity with angels and all the dignitaries of heaven, the glorious resi-

dence and empire of the Lord Jesus Christ.—Devoutly elevate your minds to those bright regions, O! ye saints of God. See your kindred, see your elder brethren among the angels and glorified spirits. Look up to your future residence, dart the fire of your affections to those celestial abodes, "desire to depart and to be with Christ." Is it not "far better," than to dwell immured in the dungeons of sin and woe, of misery and death?

3. This communion is of course, *religious* in its nature, tendency and effects. It is cemented by every *doctrine* of the gospel, and ratified by every *promise* in the bible. "The oil of gladness," the unction of the spirit, promotes and facilitates all its movements.

4. It is consequently *chaste*. It allows no unbecoming freedoms between the sexes. It discountenances and reprobates every unhallowed thought, It disallows every foolish and fond imagination.

5. It is therefore *becoming*.—Being limited and regulated by the severest precepts which can chastise the rovings of a wild and unsanctified imagination. Decorum holds the reins, modesty seals the lips. Those improper glances, those indelicate hints, those obscene poems, which prevail in carnal assemblies, are neither seen nor heard in the societies of the faithful.

6. This communion of saints is *improving*.—The solitary star may emit a feeble ray, but it is the constellation which sheds a glaring lustre. It is the gathering of the saints which produces mutual edification. "They *spake often* one to another."—This christian-communion produces improvement in the minds of those who maintain it; in point of wisdom, their understanding is enlarged,—in point of comfort, consolation is derived,—and in point of zeal, it is invigorated and enflamed.

These are some of the blessed ends usually answered by church fellowship, at least where the holy

flame of religion burns with intense ardour. But as that flame cools and becomes dim, these ends are less and less answered.

7. This communion of the saints is *acceptable* to God. His high injunction is to "love one another with a pure heart fervently. Not to forsake the assembling of ourselves together. To exhort one another and so much the more as we see the day approaching.—And to build one another up in our most holy faith." All which is blotted out from the creed of those who wander from their place, who ramble in various directions; are seen every where, but *known* no where.—Is it creditable to have no establishment, and to be without connexions?—The primitive christians gave themselves first unto the Lord and then one to another.

III. *It may be proper to consider the manner in which God notices the conduct of his servants.*—"*The Lord hearkened.*"—This denotes his *condescension:* as though he stood by and listened to the conversation of his servants with pleasure.—And, it certainly is a truth that the Lord taketh pleasure in them that fear him. "*And a book of remembrance was written.*"—Certain records were taken. The Words denote a design of registering and retaining what passed between these pious souls, who loved the Lord supremely, and one another subordinately for his sake. Though no man is justified by his works, or saved for his good actions, nevertheless, the good works, and good words of christian believers, shall not be obliterated or forgotten, but shall be forthcoming at a time when God sees fit. "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." "*And they shall be mine.*" In these words the future destiny of believers is clearly ascertained and positively foretold. "They shall be mine:"—In distinction from all others, who live in rebellion and who died in impenitence.—They shall be my *ser-*

vants, whom I will reward—my *children* for whom I will provide—my *spouse* whom I will love and cherish—my *portion* in which I will glory, and which I will for ever secure and defend.—What inexpressible *grace* is there in all this! Brethren, contemplate this wonderful love of God! Measure its astonishing height—its mysterious depth—its wide extent, and rise in admiration, lose yourselves in the boundless prospect! This is the sure way to victory over the world, and an immovable stedfastness in the truth.—Read the history of your precious Redeemer—contemplate the inexpressible glories of his person, his atonement, his righteousness, his grace, and his finished work.—"In the day."—A certain day of high importance to all mankind.—The day of judgment and retribution. "Great day for which all other days were made."—"When I make up my jewels."—Believers are jewels in the estimation of God, though less than pebbles in the esteem of the world.—This *making up* includes, a gathering together, as when jewels are deposited in various places wide and distant, and the owner purposes to have the whole together; then by his order they are collected and gathered.—It includes a union, nearness, and intimacy: as in a select assembly united in bands of social friendship.—This gathering denotes lustre and beauty.—A number of jewels collected, enhance each other's brilliance: each one glows with additional splendor, by the nearness of its fellow.—So will it be in the gathering of the saints. There will be an assemblage of beauty and a confluence of radiance. It will be the exhibition of that great model conceived in the mind of Jehovah, Father, Son and Spirit.—To the praise of which the harps of angels shall be attuned, and songs of immortal love and gratitude will resound through all the celestial regions.

Are we destined to bear a part in these glorious triumphs?—Have we a due, a deep concern about

the same?—Are the songs of Zion, in the matter and spirit of them, our serious delight?—Are the triumphs of the cross the foundations of our confidence?—Are the prophets and apostles our most delightful companions?

I might have shewn that jewels are *selected* from crude earthly mines—are *seperated* by the hand of industry and skill—are *purified* by the operation of the furnace and the action of fire—jewels are likewise *polished* by the ingenuity of the artist. All which will well apply to the circumstances of believers, and includes their election, calling, regeneration, and complete sanctification: whereby they are made meet for the inhertance of the saints in light.

L. L.

RELIGIOUS INFORMATION.

LETTER FROM A SOLDIER IN INDIA.

DEAR SIR,

I send you the copy of a letter which a servant in my family lately received from her brother; it is the production of his own pen, and does equal honour to his understanding and his heart. The intelligence it conveys may dispose you to give it a place in your excellent Magazine, and if so it is much at your service.

I am, Sir, Your's,

Bradford, 1816. J. R.

Bangalore, East Indies, Aug. 1815.

DEAR SISTER,

WITH great pleasure I undertake to answer your kind letter, which came duly to hand, bearing date 26th Nov. 1813. It rejoices me to learn that you and my dear brother are well in bodily health, and also that you are in easy circumstances; and what is still better, living in the fear and love of that God who has been the guide of your youth, and who, I trust, will continue to support you to the end.—Dear Sister, it gives me the most unfeigned pleasure and satisfaction to learn, that my brother has commenced preaching the gospel. May the Lord, whose servant he is, own his ministerial labours, by making him a happy instru-

ment in bringing sinners to the foot of the cross—to Jesus the true friend of helpless sinners. What a mercy that you are both travelling the same pleasant path that leads to life eternal! The Lord continue you in it to your life's end; and when your earthly race is finished may you both, through free grace, receive "the prize of your high calling of God in Christ Jesus." My Mother, I trust, is now in heaven, and as the same mercy that conducted her to those fair fields of light and joy is a free gift—the purchase of the Saviour's blood,—O, may our ears and hearts be open to receive heavenly instruction, that we may become the happy subjects of grace, and be renewed in the spirit of our minds. It will no doubt be a great pleasure to you and my dear brother to understand by this letter, that I have been enabled to give up the service of Satan, and to enlist under the banner of our all gracious Redeemer. There is a religious society established in this and several other regiments. The soldiers belonging to these societies, I trust, are meek and simple followers of the Lamb, and are endeavouring through grace to glorify God their Saviour in all things. They meet for prayer and exhortation every day, and I have joined the society in our regiment some time ago: and, my dear Sister, I can truly say that I am a brand plucked by divine grace from the everlasting burning. O, that I may be enabled to hold fast the profession of my faith without wavering even unto the end; for "faithful is He that hath promised, who also will do it."

It will also be some addition to your happiness to know, that the missionary cause is very much flourishing in these remote regions of the earth. The Almighty is making bare his arm, by bringing many of the superstitious heathen to the knowledge of the truth "even as it is in Jesus," and among the soldiers in particular there prevails a great stir, as one or another manifest the utmost solicitude for the welfare of their never-dying souls, and are crying out, "what must we do to be saved?" So that, blessed be God, we have a very pleasing prospect before us of many

being turned from "darkness to light and from the power of Satan to God." Oh, may this good work still continue to encrease, until righteousness shall cover the earth, and the knowledge of the three-one God be universally known. And now, dear Sister, I conclude my letter, wishing you to become the happy subject of every spiritual blessing in Christ Jesus.

I remain,
Your loving Brother,

Grenadier Company, 84th Regt
Bangalore, East-Indies. } S. L.

The first Sabbath-day observed in New Zealand.

(Communicated by the Rev. S. Marsden.)

Duaterra passed the remaining part of the day in preparing for the sabbath. He inclosed about half an acre of land with a fence, erected a pulpit and a reading desk in the centre, and covered the whole, either with black native cloth, or some duck, which he had brought with him from Port Jackson. He also procured some bottoms of old canoes, and fixed them up as seats on each side the pulpit, for the Europeans to sit upon; intending to have divine worship performed there the next day. These preparations he made of his own accord; and in the evening, informed me that every thing was ready for divine service. I was much pleased with this singular mark of his attention. The reading desk was about three feet from the ground, and the pulpit about six feet. The black cloth covered the top of the pulpit, and hung over the sides. The bottom of the pulpit, as well as the reading desk, was part of a canoe. The whole was becoming, and had a solemn appearance. He had also erected a flag-staff on the highest hill in the village, which had a very commanding view.

On Sunday morning, when I was upon deck, I saw the English flag flying, which was a pleasing sight in New Zealand. I considered it as the signal and the dawn of civilization, liberty, and religion in that dark and benighted land. I never viewed the British colours with more gratification; and flattered myself they would never be removed, till the natives of that island enjoy all the happiness of British subjects.

About ten o'clock we prepared to go ashore, to publish, for the first time the glad tidings of the gospel. I was under no apprehension for the safety of the vessel; and therefore ordered all on board to go on shore to attend divine worship, except the master and one man. When we landed, we found Koro-koro, Duaterra, and Shunghee, dressed in regimentals, which governor Macquarrie had given them; with their men drawn up ready to march into the inclosure to attend divine service. They had their swords by their sides, and a switch in their hand. We entered the inclosure, and were placed on the seats on each side of the pulpit. Koro-koro marched his men, and placed them on my right hand, in the rear of the Europeans; and Duaterra placed his men on the left. The inhabitants of the town, with the women and children, and a number of other Chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive! I rose up, and began the service with singing the old hundredth Psalm; and felt my very soul melt within me when I viewed my congregation, and considered the state they were in. After reading service, during which the natives stood up and sat down at the signal given by motion of Koro-koro's switch, which was regulated by the movements of the Europeans, it being Christmas day, I preached from the second Chapter of St. Luke's Gospel, and tenth verse—*Behold! I bring you glad tidings of great joy, &c.* The natives told Duaterra, that

they could not understand what I meant. He replied, that they were not to mind that now, for they would understand by and bye; and that he would explain my meaning as far as he could. When I had done preaching, he informed them what I had been talking about. Duaterra was very much pleased that he had been able to make all the necessary preparations for the performance of Divine Worship in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do every thing for us that lay in his power, and that the good of his country was his principal consideration. In this manner the gospel has been introduced into New Zealand; and I fervently pray that the glory of it may never depart from its inhabitants, *till time shall be no more!*

When the service was over, we returned on board, much gratified with the reception which we had met with; and we could not but feel the strongest persuasion, that the time was at hand when the glory of the Lord would be revealed to these poor benighted Heathens; and that those who were to remain on the island, had strong reason to believe that their labours would be crowned and blessed with success. In the evening I administered the Holy Sacrament on board the Active, in remembrance of our Saviour's birth, and what he had done and suffered for us.

Thus, Sir, I have informed you how we devoted our First Sabbath Day at New Zealand. I assure you, it was much more congenial to our feelings, than any gratification we had previously anticipated.

The last days of a Youth, of Leeds, aged 13 years and 6 months.

This youth was of an amiable temper and an excellent memory. His mother frequently intreated him to read the Scriptures, and talked and prayed much

with mm said for him. He was afflicted upwards of twelve years with an inward weakness, which reduced him so much, that he was not able to walk for the last three months, nor even to move a limb except his right hand.

There was not much visible alteration in him till Monday the 12th February, 1816, when he was attacked with a troublesome cough. His mother frequently said to him, she believed it would end in death, but he always thought that he should get better. On Saturday the 17th. he was seized with an inflammation on the lungs, and the same morning about eleven o'clock he said "Oh! mother, I have had such a distressing weight upon my mind I could scarcely bear, such bad words and bad thoughts have come to my mind, and I saw myself such a bad boy, that I could scarcely bear under it; but they are all removed from me, and I trust God has pardoned all my sins; do mother come and talk to me and read to me." His mother being engaged in the family, wished to decline it for the present, but no sooner had she refused, than she thought to herself, "shall I put off talking to my child about those things that I have so long desired, and prayed for!" Immediately she sat down beside him and said, "now my dear, I will spend a few minutes with you." "That is right mother, I was always afraid and did not like it, when you or any one used to talk to me about religion; but now I will talk to you as long as you like. I am sorry, forgive me for grieving you so, I hope I shall never do so any more." She said "what do you think John? do you think you will get better?" "Oh! no mother I believe I never shall, but I hope I shall soon be in heaven." His mother said, "what reason have you to think so." He answered, "I feel myself in such a state I cannot express." She then asked him, "have you any desire to stay here?" He said, "Oh! no mother I should like to be gone, and be with with my sisters." Being interrupted

by an old man whom his mother had invited; the first words he said to this man were, "Oh Benjamin I shall soon be in heaven, I have been a great sinner, but God has forgiven me all my sins." The old man said, "nay, you cannot be such a sinner, you have not lived so long in the world, it is I who am such a sinner." He replied, "but I am a sinner by nature and a bigger by practice, you are an old man, Benjamin, you will soon die, you must pray to the Lord, to pardon your sins, and I hope we shall meet together in heaven." The old man burst into tears, and they bade farewell to each other.

Soon after one of the workmen coming in asked him how he was, he answered him, "Joseph, I shall soon be in glory, I could wish you to refrain from your wickedness, and turn to the Lord that he may have mercy upon you, for you don't know how soon you may die." Another workman of serious character asking him, how he was, he answered, "I am very poorly, I shall soon have done with this troublesome world, I had always a very great fear of dying until this morning, but the Lord has taken all my fears away: His friend said unto him, "then the way is bright and clear." He replied, "yes, tell my mother not to fret, I shall soon be in a better and brighter world than this."

About two o'clock, being desirous to have his clothes taken off, his father said to him, "John, we are probably undressing you the last time, he said, "well father, if you are, I shall soon be clothed with a robe of righteousness." Being desirous to see his eldest sister, she was sent for: on entering the room, he took hold of her hand and said, "my dear sister, I am going to heaven, be sure you pray to the Lord to fit and prepare you for that place." She said, "you will soon see your brother and sisters, "yes," he replied, "I shall know them whom I never knew before." She answered, "you will soon have done with affliction and pain in this

world." He said, "I shall soon be where there is no more pain, no more sickness, no more trouble, blessed be God! he has done great things for me this day. Oh! sister, I wish you were as happy as I am." To his father he said, "Father, I have been one of the vilest sinners, but my dear Saviour, has washed me in his blood, and I am in his sight whiter than snow." His father then said, "John, you have been a great sufferer in this world." "Yes," he replied, "and I have been a great sinner." His father added, "and there is a great Saviour."—He said, "Blessed be God for it, he has pardoned all my sins, and cast them into the depths of the sea, and blotted them out of his book." His father asked him, "what book do you suppose that is?"—He replied, "it is that book in which all our sins are recorded." "His father said, "it is the book of God's remembrance in which are recorded all our words, thoughts, and actions." He said, "thank you father," who then repeated the following verse,

"Happy souls whose days are ended,
All their mourning days below,
Gone, by angel guards attended,
Endless life and joy to know."

He then said, "Father, almost fourteen years have I lived in sin, I bless the Lord that ever he sent his Son to suffer and die on Mount Calvary for such a vile sinner as I am. My sufferings are nothing to be compared with his, but I shall soon be embraced in his arms. I hope all of you in this room will feel what I do now. He exhorted all to pray to the Lord in sincerity, telling them that this world is nothing but dirt. Addressing himself to his grandmother, he said, "you see, I am going to die, I shall soon be in heaven, and you will soon die also; pray to the Lord and he will assist you in your declining years. Observing his mother in tears, he said "Mother don't fret. Forgive me, I have been a bad boy to you, in not obeying your wishes."

She said, "you have not been so, if you have I forgive you, and I hope God has forgiven you." He said, "yes! yes! I know that my Redeemer liveth, I shall soon see him as he is." His mother now read the 23d Psalm to him, and when she came to the fourth verse, he said, "yes, Christ's rod and staff will comfort me," at the sixth verse, "mercy *hath* followed me all the days of my life; I know I shall dwell at the right hand of God, and not sip at the stream, but drink at the fountain." He then asked his mother, "can you give me up! she answered, "I hope I can." He said "this world is not worth living for." She afterwards read to him the 14th, chap. of John, and at the second verse he said "mansions! yes, I know there is a mansion, prepared for me." When she read the nineteenth verse he said with great earnestness, "blessed Jesus! I shall soon see thee as thou art, and at the 26th verse, blessed be his most holy name, he has taught me things this day that I never knew before." His mother asked him, "if he understood what he had heard." He said "yes, I have enjoyed it," a little time after, his mother read the 65th hymn, of the 2nd book of Dr. Watts hymns,

"When I can read my title clear, &c."

When she came to the last verse, "there shall I bathe my weary soul." His whole soul seemed so enraptured that his earthly tabernacle could scarcely contain it.

His sister soon perceived his countenance to change, and said to him, John you are worse, he replied—"yes, it is quite dark, I cannot see any thing." He then desired to be laid in bed, which being done, he said, "glorious, glorious, glorious," and his soul took its flight, to that mansion prepared for it, on Sunday morning, Feb. 18, 1816, at half past ten o'clock, aged 13 years and 6 months.

The above is only part of what he said, as he scarcely ever ceased talking from eleven o'clock on Saturday, till near the time of his death.

REFLECTIONS FOR JANUARY.

WHILE changing seasons loud proclaim,
The praise of HIS Almighty name,
By whom the heavens were spread:
With equal voice, to man they say
"*Attend salvation's call to day,*
Thou'rt hastening to the dead,"

While rolling years with rapid pace
In swift succession urge their race,
Eternity the goal;
With greater eloquence they preach,
Than all the sons of science teach
The value of the soul.

As flowers lay scatter'd through the field,
And to the sturdy mower yield
Their sweetly fragrant forms;
So *man, proud man* resigns his breath,
Render'd by *all-resistless* death,
A prey to dust and worms.

Amid this truly mournful scene,
Can no sweet ray of comfort, beam
The drooping soul to save?
Nor FAITH, extend her soaring wings
Beyond the reach of present things,
Nor HOPE, survive the grave?

Yes, my Redeemer lives above;
He from on high, reveals his love
To calm my anxious grief;
For ever sure his promise stands,
And from my soul her trust demands,
And gives her pains relief.

What though the swelling surge, should roll
Destruction wide from pole to pole,
The christian's hope survives;
Though waves may sweep along the shore,
Kingdoms may sink to rise no more—
His God—his portion lives.

D. E. F.

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A SERIES OF THE LIVES OF EMINENT MARTYRS, AND OTHER DISTINGUISHED CHRISTIANS.

MARTIN LUTHER.

(Continued from page 11.)

DURING his continuance at Cobourgh, Luther suffered considerably in his health, but nothing could induce him to intermit his application to his studies. He employed himself in translating the Prophets, and composing a commentary on the Psalms, and as a relaxation he wrote satirical letters to his friends, and made a translation of Æsop's fables. But whether his occupations were of a more or less serious nature, he made a point of spending a considerable portion of each day in religious exercises. Thus, though alone and absent both from his family and literary companions, he felt not the languor of inactivity or solitude.—He kept his mind steadily occupied, and thereby found the best consolation for the anxiety inseparable from a cause in which such powerful interest was engaged in opposition to him.

In the year 1533, Luther addressed a consolatory letter to the citizens of Oschatz, who had suffered some hardships in consequence of their adherence to the Ausburg confession. In this letter is the following characteristic declaration :—"The devil is the host, and the world is his inn, and go where you will, you will find this ugly host walking up and down in it." About the same time Luther was accused of not merely having abused the character

of George Duke of Saxony, but of also having inculcated principles of rebellion amongst his subjects. Luther, however, easily refuted the charge, and proved that so far from exciting his subjects to rebellion, he had exhorted them rather to submit to the greatest hardships, and even to suffer themselves to be banished.

In the beginning of the year 1537, Luther was attacked with a disorder, the symptoms of which were so severe that both he and his friends began to despair of his recovery. In a letter to his wife of February 18th, he thus expressed himself: "I was at the point of death, and I commended you and our little ones to God our good Master. I had given up all hopes of seeing you again, and felt great sympathy for you. I laid my account with the grave; but so many prayers and tears were poured out to God for my recovery, that it pleased him to afford me relief, and I am now considerably revived." During his illness he had declared, that, though he had neither house, nor land, nor possessions, nor money to leave his friends, he bequeathed to them his detestation of popery; agreeably to a remark he had often made;—"Living, I was thy plague, O Pope; and dying, I will be thy death."

Luther appears completely to have recovered his health, and for some years pursued the work of the reformation with his usual vigour. He published in 1541 and 1545, two editions of his great work, the translation of the bible. He collected also his various compositions, and printed them in a connected shape, with an introduction which furnish the writers of his life with many useful materials.—He continued to discharge with equal zeal his duty as a preacher and a professor. He also published commentaries on various parts of scripture, and shewed no inclination to give his former habit of sending forth a popular treatise, whenever circumstances in the state of religion appeared to call for

it. The season, however, was now arrived in which it was more suitable for him to defend established opinions, than to advance new ones. This very circumstance, whilst it reflects honour on the conduct of the reformer, at the same time renders it unnecessary to relate distinctly his employment, during the latter years of his life; as an account of his publications during this period would be, in a just measure, a repetition of the subjects mentioned in the former part of this narrative.

In the year 1546, Luther was invited to his native country to settle some disputes which had arisen, respecting some brass and silver mines.—Luther's feeble state of health at this period is affectionately described in a letter which he wrote to a friend. "I write to you though old, decripit, inactive, languid, and now possessed of only one eye. When drawing to the brink of the grave, I had hopes of obtaining a reasonable share of rest; but I continue to be overpowered with writing, preaching and business, in the same manner as if I had not discharged my part in these duties in the early part of life."

Having preached his last sermon at Wittemberg, on the 17th of January, he set off for Eisleben on the 23d; and at Hall in Saxony he stayed three days with Justus Jonas, because the waters were out.—Upon the 28th, he passed over the river with his three sons and Dr. Jonas. They being all in some danger, he said to the doctor; "Do you not think it would rejoice the devil exceedingly, if I and you and my three sons should be drowned?" When he entered the territories of the Counts of Mansfeldt, he was met by a hundred horsemen or more, who conducted him to his apartments. After having dispatched the business which called him to Eisleben, he was seized with a disorder in the stomach, on the 17th of February in the evening, but he went to bed and slept till midnight, when he awoke

he found himself much worse. It appears, however, that he conversed with his friends on the subject of *knowing one another in a future state*, of which he said, that he had no doubt. He requested those about him to offer their supplications to God, that he would preserve the pure doctrine of the gospel, for that the Pope and the council of Trent were devising strange things against it. Then he earnestly addressed his Heavenly Father, thanking him for having revealed to him his Son Jesus, whom he had loved and preached, while the Pope and others had persecuted and dishonoured him.—He also intreated the Father, and Jesus Christ the Son, to receive his soul. In his addresses to the Supreme Being, he likewise thus expresses himself: "O Heavenly Father, though I be taken out of this life, though I must lay down this body, yet know I assuredly, that I shall abide with thee for ever, and that no man shall snatch me out of thy hand."—Soon after this, about three o'clock in the morning, of the 18th of February, A. D. 1546, he expired without any appearance of pain, aged 63 years.

Thus died this eminent reformer. How useful was his life! How peaceful was his end! His body was put into a leaden coffin, and carried with funeral solemnities to the church at Eisleben, where Dr. Jonas preached a sermon upon the occasion.—The Counts of Mansfeldt wished Luther to be buried in their territories, but the Elector of Saxony insisted upon his being taken back to Wittemberg. The body was therefore conveyed thither and honourably interred.

We shall now conclude with a few general remarks.—Luther, whose life we have been contemplating, was large in stature, and he had great keenness and vivacity in his eyes, but his voice was feeble. With respect to his private character, it was in many respects truly exemplary. Not to mention the spirit of piety which seems to have anima-

ted his soul, we may observe that he was temperate, affectionate and charitable. He was moderate in the use of the bounties of Providence, not given to excess or luxury. He had also the feelings of a kind husband and a tender parent. He was much attached to his wife; and pious sensibility towards his offspring marked his character. When Margaret his eldest daughter was at the point of death, he read to her the 19th and 20th verses of the xxvi. of Isaiah. Then he said, "My daughter, do thou enter into thy chamber of peace, I shall soon be with thee; for God will not permit me to see the judgments that hang over Germany,"—and saying this he wept. Luther was also charitable.—He seems on different occasions to have made the words of his master his motto or rule of life: "It is more blessed to give than to receive." When the rich gave to him, he gave to the needy, and he often did not demand of others what was his due. We refer to his conduct towards the publishers of his works, of whom he seldom received any money.

With respect to Luther's public character, we may observe that he had distinguished talents and virtues. If we speak of his intellectual qualities, we may justly say, that his penetration, knowledge, and eloquence were great. Melancthon said, "Pomeranus is a grammarian; I am a logician; and Justus Jonas is an orator; but Luther is good at every thing, the wonder of mankind: for whatever he says or writes, it penetrates the heart, and makes a lasting impression. Melancthon, likewise upon seeing his picture exclaimed,

"Fulmina erant linguæ singula verba tuæ."

"Ev'ry word which issued from thy lips
"Was like a thunderbolt."

Luther had great active virtues, as well as great intellectual qualities. How ardent and unconquerable was his zeal for what he believed to be truth!

How constant and unwearied in opposing error and superstition, and defending what appeared to him to be right! How intrepid was he amidst the dangers to which he was exposed! What heroic fortitude did he manifest!—That we may not, however, be accused of undue partiality, we must acknowledge that Luther was not without faults.—His logical acuteness has been thought sometimes to have degenerated into mean artifice; yet this is to be attributed to the age in which he lived, and to the education which he received. On some occasions, the warmth of his temper betrayed him into unbecoming violence. Sometimes also, pride and excessive resentment seem to have been blended with his zeal and magnanimity. His perseverance too appears occasionally to have bordered on obstinancy, particularly in respect to the defence of his peculiar opinions upon the Lord's supper.—It should, however, on the other hand be remembered, that he did at length discover moderation towards those who differed from him on that subject. It is likewise said, that he confessed to Melancthon, "that he had gone too far in the sacramentarian controversy." Melancthon then expressed a wish, that he would communicate his sentiments to the public by writing. To this Luther objected, saying, "that by so doing he should make all his doctrine doubtful." But he told Melancthon, that "he might do as he thought fit after his decease."

Considering how hateful Luther and his principles were to many persons, it may in some measure be matter of surprise that he died a natural death. Various schemes, indeed, were devised for his destruction, but they failed. In the year, 1543, a Polish Jew was hired to poison him, but the plot was discovered to Luther by his friends; and this Jew who was a doctor of physic was apprehended. Luther was by the good providence of God preserved from the evil designs of his enemies, to effect

a wonderful revolution in the religious world.—— His doctrine, under various modifications, soon had an extensive spread through Germany and other countries in Europe. His followers were called Lutherans, but after his death they did not adhere to all his opinions; and the Lutherans of the present day do not fully imbibe his sentiments.

In fine, Luther may be represented as a great and good man, as one who justly claims our admiration. We have reason to bless God, for enabling him to do so much towards promoting the downfall of error and superstition; and it should be our earnest endeavours to carry on that glorious work of reformation which he began. X.

BIRTH-DAY REFLECTIONS.

WHEN o'er the former early scenes,
My busy contemplation strays,
Thy mercies, O my God! demand
A tributary song of praise.

Thy gracious providential care
Preserves my soul, my wants supplies,
Conducts me to those heavenly joys,
Where everlasting pleasures rise.

Thus, through a solitary waste,
Thy hand has held my doubtful way,
Unhurt amidst a thousand ills:
Thy faith—my shield; thy hope—my stay.

And shall I doubt that guardian-love,
Which hitherto has been displayed:
Conclude that I no more shall share
Thy gracious presence,—strength and aid?

No, heaven forbid! that gracious smile
Which yesterday dispell'd my gloom,
To-morrow shall support my soul,
And light my passage to the tomb.

The present dawnings of thy grace,
Are but the earnest of that love,
Which here shall fill my humble lays,
And my seraphic lyre above.

There, far beyond these vexing scenes
Of human folly, sin and shame,
This, this shall be my constant joy,
To sing the honor of thy name.

D. E. F.

DAVID HENDERSON;
Or, The Converted Soldier.

(A True Story.)

THAT the Gospel is a revelation of mercy to sinners is a truth not only proclaimed in the plainest terms, but familiarly illustrated and explained by many striking facts recorded in the scriptures: as the instances of Manasseh, Mary Magdalene, Saul of Tarsus, and the thief on the cross. The efficacy of the Gospel, blessed be God, was not confined to former times, but to this day, wheresoever it is received in truth, it becomes "the power of God unto salvation." There is no situation in human life, no former baseness of character to which it cannot extend its saving influence; the divine declaration excludes none;—no not the vilest, who are willing to come to Jesus Christ:—"whosoever will let him take of the water of life freely."

To exemplify this blessed and encouraging truth, the following narrative is drawn up: and it is the writer's most earnest prayer that the spirit of God may so bless the perusal of it, that the minds of the ignorant may be instructed, the consciences of the thoughtless roused, the wounded spirit healed, and "pure and undefiled religion" promoted in the hearts of all who read it.

DAVID HENDERSON was born in the north of Ireland, and early enlisted in the Royal Artillery. He gave full scope to his unbounded passions, and soon surpassed his wicked comrades in every idle and dissolute pursuit. He was a *beastly drunkard*, *blasphemer*, *gambler*, and *cock fighter*, violent and overbearing in his temper; in a word, sunk into the lowest depths of depravity. After running a long course of riot and debauchery, he was seized in the latter end of the year 1811, with an alarming illness, the probable consequence of his dreadful vices. It was when languishing on his bed in the military hospital, that his thoughts were first engaged in reviewing his past life: awaked out of his secu-

tity, he was overwhelmed with a sense of his sin, and with a fear of its punishment. The Chaplain faithfully set before him his sin and danger, and warned him of the fearful consequences of dying under such a load of unpardoned, unrepented iniquity: he endeavoured to unfold to him the great leading truths contained in the sacred scriptures, that God is love, "his law holy, just and good," requiring perfect obedience in thought, word and deed; that "all have sinned and come short of the glory of God;" that the "wages of sin is death," and the consequences of death, *damnation;* but that God in tender mercy to a lost world hath given his only begotten Son to die for sin, "to make reconciliation for iniquity, and bring in everlasting righteousness," and that *whosoever* believeth in him should not perish but have everlasting life. To these simple, but heart-cheering truths, Henderson seemed to give earnest heed; and though the evidences of a renewed mind were not then so prominent and decisive as were wished, yet his manner was confessedly much softened. His disorder terminated in consumption, and its ravages soon became very visible in his countenance: and in the faint hope that, through the blessing of God, change of air might restore him, he was indulged with a furlough to return to his native place. Scarcely however had he reached Carrickfergus, when overcome with fatigue, and broken down under the rapid progress of his disease, he had to seek admittance into the Artillery Hospital of that station. The Chaplain having heard of this, being now above two hundred miles distant from him, wrote a letter to him, affectionately drawing his attention to the eternal truths he had often set before in conversation, and beseeching him to place his entire dependence on the Lord Jesus Christ; seeking pardon through *his* atoning blood, and acceptance in *his* righteousness.

The christian reader can well imagine what heart-felt delight was occasioned by the receipt of the following answer, now faithfully copied from the original :—

Carrickfergus, March 12th, 1812.

Rev. and Dear Sir,

With a mixed sensation of a joy, a gratitude, and a satisfaction which nothing but the grace of God, could make a sinner (by nature and practice) feel, I read your kind and (I believe) heaven inspired advice. There is indeed (humanly speaking) no hope of the removal of my temporal disease, neither am I anxious concerning the event, but God be praised, I have through hearing received that faith which is his own gift, and by exercising it on my Redeemer, my heavenly physician, I feel the malady which sin (aggravated indeed) had made in my soul, removed : and though I experience that affliction is not of a joyous nature, nevertheless with humble sincerity I can say, it has wrought in me the peaceable fruits of righteousness, a willingness to suffer, an abhorrence of evil, a cleaving to that which is good, and a consciousness that it is not I, but Christ that worketh these things in me. Though I am thus enabled to tell you the mercy of God to me, I still see the need of watching unto prayer, of growing in grace, and a farther knowledge of my God and Saviour. Therefore I would esteem it as an additional favour, if you would (in discharge of that mighty trust which God has called you to) write to me once more. I may live to receive it, and your advice will help to build me up in that faith once delivered to the saints ; it has by divine influence had that tendency already here on some, with whom I have christian converse. I have little more to say, but thanks to God and you that you had remembrance of poor unworthy me. Oh! remember me at the throne of heavenly grace, as I

shall you. Praying that the Lord may spare you, and make you, or continue to make you instrumental in the conversion of many sinners from the errors of their ways to a knowledge of the blessed Jesus,

I am your brother in Christ,

DAVID HENDERSON.

Here is the genuine unaffected language of the heart; of a *heart broken with a sense of sin*, truly converted to God, and overflowing with the love of Christ, by the Holy Ghost acting upon it. Who is not constrained to cry out, "this is the finger of God." What but the Holy Spirit could have wrought such a change from the once ignorant, perverse, depraved bond slave of sin and satan, to this now enlightened, humble, penitent believer? What a proof of the uncontrouled sovereignty of God in calling sinners from darkness to light! and how should this and similar instances lead us never to despair of any of our fellow sinners, long as he may have sinned; far as he may have wandered, deaf as he may have been to warnings, let us never forget that he is not beyond the reach of *divine mercy* to pardon, nor of *divine grace* to sanctify. Is any thing too hard for the Lord?

Does not this letter written by a poor soldier, a few months before sunk in ignorance and wallowing in sin, strongly manifest the all-subduing and all assimilating power of divine grace, in enlightening minds grovelling in the lowest pursuits, and deadened and hardened by the grossest habits? Who but the spirit of God could thus teach the same lessons to the most contrary characters, and give as clear views of truth to the dullest person, as to the brightest genius? Surely nothing could produce such a *unity* of sentiment, such a *oneness* of feeling amongst men of the most opposite pursuits, but that "one and the self same spirit," who overlooks the petty distinctions of learning, rank or talents, and "giveth to every man severally as he will."

Most gladly did the chaplain comply with the poor fellow's dying request—he wrote once more to him, uniting his thanks and praise to God the Saviour, who had thus caused the "wilderness to rejoice and blossom as the rose;" and exhorting him to cleave to the Lord with full purpose of heart, trusting in his sweet and precious promises.—"I will never leave thee nor forsake thee." "I am the resurrection, and the life;" "the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee."

From this time to the termination of his earthly existence, (a period of little more than a month,) Henderson manifested the deepest penitence, and the most unshaken confidence in God. Discovering by every outward evidence which his situation allowed, the thorough change which the grace of God had wrought upon his soul; and after enduring much bodily suffering, with the resigned fortitude and calm composure, becoming "a good soldier of Jesus Christ," "holding the beginning of his confidence unto the end;" he closed his eyes on this world, in the sure and certain hope of the resurrection to eternal life, through the Lord and Saviour Jesus Christ. And now may it not with truth be said, "is not this a brand plucked out of the fire?"

We have here a luminous display of the riches of divine grace, that grace to which no distinction of rank or character can warrant the *claim* of the best, or *repel* the hope of the worst; salvation is altogether of grace, not of works. What had poor Henderson to trust in? He had no good deeds, no holy affections to depend on; in looking to himself he had no favourable view of his case when compared with others; from himself he could deserve no hope, in himself he could find no help; but while filled with just self despair, hope rose bright from another quarter. He saw by faith, Jesus

Christ the Sun of righteousness, full of grace and truth. He believed that voice from the cross, saying "*it is finished,*" and this spoke peace to his troubled mind, and beholding in the glass of the Gospel, the glory of the Lord Jesus, he was changed into the same image. O precious, precious salvation! founded in grace, accomplished in righteousness, and crowned with honour and glory; it is clogged with no conditions of human merit; it is free, without money and without price; whosoever cometh, shall in no wise be cast out: believing in the amazing work which Christ accomplished on the cross, the sinner's mind is brought to rest, the sting is plucked from death, and the grave is robbed of its boasted victory.—"Thanks be to God for his unspeakable gift."

Let not satan persuade you, *O thoughtless sinner,* from this and such like instances of sovereign grace, that *you* may continue in sin, in hope that grace may abound; for how knowest thou, but that *this night* thy soul may be required of thee? and thou hast reason to fear, that one step further into sin may be followed by another into hell. "O stop and taste redeeming love." You have now heard that truth by which you must stand or fall before the bar of God. You are a perishing sinner, on the verge of eternity; your help is not in yourself but in Christ: "turn ye, turn ye, why will ye die?"—"believe in the Lord Jesus Christ and thou shalt be saved;" saved while *here* from the curse of the law and the dominion of sin, saved *hereafter* from the very being of sin, and the damnation of hell.

Let *the religious professor* beware of trusting merely in a sound creed. You may be clear in the head, and after all your heart be cold and unchanged, and your life and conduct a scandal to the Redeemer's cause. It is an unalterable truth that our religious knowledge will benefit us no further than as it makes our affections holy, sweetens our tem-

pers and regulates our conduct. An experience of the *power* of the Gospel will ever make the ways of holiness pleasant, and the practice of duty delightful. "In the keeping of his commandments there is great reward."

Do thou, *my christian brother*, into whose hands this little narrative may fall, ever bear in mind that you are no longer "your own, you are bought with a price;" you are the Lord's; live not to yourself, but to Him that died for you, and rose again; walk worthy of your heavenly calling, be much in prayer, search the scriptures daily and diligently, study the cross of Christ, and thereby be crucified to the world: remember that you are accountable to God for the use or abuse of his mercies; be careful to improve them; be willing to communicate of your temporal and spiritual goods things to him that needeth; see that you fill up every relation in life; with credit to your christian profession; be useful to all around you, by a holy example; and let it evidently appear, that though you seek not to be justified by the law, yet you abhor what it forbids, and love what it commands.

Ireland, Dec. 1816. P. R.

ON DRUNKENNESS.

Drunkenness expels reason, drowns the memory, distempers the body, diminishes the strength, inflames the body, causes internal, external and incurable wounds, is a witch to the senses, a devil to the soul, a thief to the purse, the beggar's companion, a wife's woe, childrens' sorrow, the picture of a beast, a walking swill-tub and a soul murderer. A drunkard drinks to others good health, and robs himself of his own.

THE BARREN FIG TREE.

Luke xiii. 6 and 7.—A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.—Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

THIS parable contains many interesting particulars. Let the attentive reader observe from it the following ones:—

1. *The husbandman's care of his fig tree.*

He had removed it from an unprotected situation, where its leaves were in danger of being browsed upon by cattle, or the plant itself trodden under their feet, into a *fenced vineyard*, where it was secure from molestation. He had transplanted it from a comparatively barren and neglected spot, to one that was cultivated, and where every attention was paid to adapt the soil to the nature of the different plants. When the ground became parched up by the sun, it was watered; when impoverished, it was manured.

He had also taken much pains with the *cultivation of the fig tree.*—When the husbandman has cast his seed into the field, and harrowed the earth over it, he leaves it "to bring forth fruit of itself; first the blade, then the ear, after that, the full corn in the ear." But he pays far greater attention to the plants of his vineyard. He carefully lops off the withered branches, prunes those that are luxuriant, and gives a proper direction to the whole. Such indeed was the owner's care over this fig tree, so that he might well exclaim, "What could have been done more for my vineyard, that I have not done in it?" Isaiah v. 4. And is not all this descriptive of the Lord's gracious attention to those who sit under a faithfully preached gospel? He has removed them from various dangers to which

they were subject, whilst living in the midst of a thoughtless world, or listening to the advice of unawakened ministers. He has transplanted them into a soil, which of all others is most suitable for producing within them the fruits of righteousness and true holiness. Every visible member sits under the fruitful droppings of the sanctuary, and enjoys unspeakably precious religious privileges. What attention is paid to their best interests by God's spiritual husbandmen! What a privilege to be favoured with the labours of God's faithful ministers, to hear the way of salvation continually described, and the various offices of the Saviour pointed out, accompanied with innumerable invitations, promises, and threatenings to lead them to a saving knowledge of the truth!

2. *The husbandman's expectation.*

Having done much for the fig tree, the husbandman reasonably expected some return for his labour. "He came year after year, and sought fruit thereon." *He came*—not satisfied with the reports of others, he wished to be an eye-witness of the state of the fig tree. He *sought fruit*—Neither leaves, nor branches, nor blossoms would satisfy him.

So God visits as it were every visible member of his church, to see what effect sabbaths, ordinances, sermons, reproofs, exhortations, &c. have produced. Nothing will satisfy him, but the genuine fruits of deep repentance, lively faith, and universal holiness.

3. *The husbandman's disappointment.*

After repeatedly, and carefully seeking for fruit, "*he found none.*" If there were even a few figs on the tree—they were worthless ones.—Moses' description might be applied to them, "Their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter." Deut. xxxii. 32. or Jeremiah xxiv. they "could not be eaten, they were so bad."

4. *The husbandman's sentence.*

He determined to "*cut it down,*" for there was now little reason to expect that it would be fruitful. At the same time it impoverished the soil, took up room which might profitably be filled by other plants, and was prejudicial to those around it. The Almighty also, wearied out with unfruitful professions, at length swears, that "they shall never enter into his rest." There is little hope of those, who for years have sat without benefit under the gospel. They enjoy, without any profit to themselves, religious privileges which others would highly esteem, and find truly beneficial; and by their supine conduct, or unsuitable demeanor are the means of retarding those around them. X.

THE SWEARER REPROVED.

THE late Rev. Mr. Romaine was walking in the street with a gentleman, when he overheard a poor thoughtless man solemnly calling upon Jehovah to damn him for ever to the bottomless pit! Mr. R. stopped, took half-a-crown out of his pocket, and said—"my friend! I will give you this, if you will repeat that oath again." The man stared, and said, "what Sir do you think I will damn my soul for half-a-crown?" Mr Romaine mildly replied—"as you did it just now *for nothing*, I could not suppose you would refuse to do it for a reward." The poor man struck with fear, as Mr. R. meant he should be, replied, "God bless and reward you, Sir, whoever you are. I believe you have saved my soul. I hope I shall never swear again so long as I live."

Polycarp's adherence to Christ.

THE Proconsul said to him, "swear to *Cæsar*, reproach Christ and I will release thee." He answered, "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my king, who hath served me?"

A SHORT SKETCH OF THE BOOKS, CONTENTS, AND WRITERS OF THE OLD AND NEW TESTAMENTS.

JUDGES.

(*No.* VIII. continued from Page 370.)

"As soon as Gideon was dead, the children of Israel turned again, and went after Baalim, and made *Baal-berith* their God." §

Abimelech the son of Gideon was made king by the Shechemites, and to prevent jealously among his brethren or their usurping the government, he slew them all (Jothan excepted) to the number of three score and ten persons. As spoil obtained dishonestly seldom finds prosperity, so in the government of a kingdom obtained by fraud, but little advantage can be expected or pleasure derived.—Thus, when Abimelech had reigned the short space of three years over Israel, an evil spirit existed between him and the men of Shechem, and they dealt treacherously with him. On their rebellion he for some time gained the ascendency over them: but at length, having filled up the measure of his iniquities, whilst he was in the act of storming a tower, a woman from the top of it cast a piece of a mill-stone upon his head. Upon this, his armour-bearer, to prevent the impending disgrace, thrust him through, so that he died. After his decease Tola judged Israel twenty-three years, and died.

After him arose Jair a Gileadite, who had thirty sons, that *rode on asses colts*;‖ he judged 22 years. After this the people again fell into idolatry, and were delivered into the hands of the Philistines and

§ The word Baal-berith is judged by many to be the same with Baal,—berith being only added to denote the place in which the idol was worshipped viz Berithus, a city in Phœnicia.

‖ It was among eastern nations a custom for magistrates to ride on asses colts: hence our Lord in this manner entered Jerusalem, as the lawgiver of his people.

the children of Ammon. In the midst of their distress, they remembered the God of their fathers and confessed their sin. The answer which they received to their petitions was, that, as they had so often committed the same error and he had so often forgiven them, they might now go to their favourite deities and seek succour at their hands. Upon this they humbled themselves, put away their strange Gods, and served the Lord. He then restored his favour: and they made Jephthah their captain to fight with the children of Ammon.

Jephthah, before he entered into the combat, made a solemn vow to God, that, if he should without fail deliver his enemies into his hands, on his return he would sacrifice in burnt-offering whatsoever first came out of his house to meet him. His enemies were overcome, and he joyfully returned in peace.—But how great was his grief, when drawing near to his own house—*his daughter—his only child*—came forth to meet him, with timbrels and dances? He rent his clothes, declared the nature of his vow, and the impossibility of neglecting it. She, in calm reply, desired him to do with her according to his engagement, seeing God had taken vengeance on his enemies, only asking permission to bewail her virginity for the space of two months. At the expiration of this term she returned, and Jephthah fulfilled his vow. *

The Ephraimites, retaining the same spirit of pride and jealousy as they had done in the former case of Gideon, not only did not reprove him for neglecting to solicit their aid, but even commenced war to revenge the insult; the consequence was, they were completely overcome, and there fell of

* Concerning the fulfilment of Jephthah's vow controversy has arisen. Some have concluded that his daughter was actually sacrificed; others, that she was only compelled to continue in a state of celebicy. The principal difficulty which presents itself in consenting to the latter conclusion, is the law established in Leviticus xxvii. 4, which we do not read was fulfilled.

Ephraim *two and forty thousand men!* Jephthah having judged Israel six years, died. The succession of Judges were as follows:—Tbzan, judged seven years; Elon, ten; and Abdon, eight. The Jews having again departed from the commandments of God, were once more delivered into the hands of the Philistines, and served them forty years.

A promise of a deliverer was then given. The intimation of his birth (Sampson's) was made known to Manoah by an angel. The circumstances of this remarkable appearance very much resembled those attending Gideon. The angel disappeared in the smoke of the offering, and the conclusion also of Manoah was the same with Gideon, "*we shall surely die, because we have seen God.*"

Had not the Philistines been a nation devoted by God to destruction, the whole conduct of Sampson would have been highly blameable.

The first action recorded of him is, his marrying a wife of the Philistines. Then because of an affront he slew thirty men. His wife being denied him he burnt their standing corn, and, though the men of the city avenged his cause, slew all that he could overtake. Afterward he killed with the jaw-bone of an ass, a thousand men who were leading him away as their prisoner. He also carried away the gates of Gaza at midnight, in defiance of an ambuscade, which there waited to seize him on the following morning. At length he was betrayed into the hands of the Philistines, by the treachery of Delilah. * On that occasion they took him, put out his eyes, and bound him with fetters of brass. Then the lords of the Philistines assembled to sacri-

* Whether Delilah was the wife of Sampson or not, is a matter of doubt.—Probably he only visited her house at the time alluded to with the intention of marrying her, and no criminal intercourse was ever maintained.

fice to Dagon their god § for delivering him into their power.

When they begun to be merry, they called for Sampson in order to render their triumph complete. On his being introduced, he requested that he might lean on the pillars which supported the house. Then calling upon God to strengthen him, he bowed himself with all his might :—the temple fell and buried him, with its numerous attendants in its ruins.—Thus at death he slew more than he had in the course of his whole life. † He judged Israel twenty years.

In the seventeenth chapter of Judges a narrative is given of the introduction of idolatry into the family of Micah. He had *an house of Gods, an Ephod*, and *a Teraphim ;* ‖ and consecrated, first one of his sons, and then a Levite to be his priest.

This abominable evil having once gained a footing, soon obtained a general sway ; for when the children of Dan went up to Laish to subdue it as their portion, instead of asking counsel at the *Urim* of God, they enquired of the *Teraphim* of this Levite. The priest gave them a favourable answer, (which indeed was no difficult matter to do, as Laish was a part of their rightful inheritance.)—

§ Dagon was represented as neither an animal nor a fish, but a mixture of both. Cicero in his treatise on the nature of the Gods affirms, that the Syrians worship fish. But probably it was not on this account, (as some have supposed,) that offerings of fish were not enjoined in the Jewish law ; but the difficulty of conveying them alive to Jerusalem, which was required in all sacrifices.

† Inconsistent as the conduct of Sampson appears to have been we must not deny him the character of a zealous servant of God : he was commissioned to be a scourge to the Philistines, but perhaps his zeal sometimes exceeded his judgment, and thus exposed his conduct to reproach.

‖ The ephod was the priest's garments ; in imitation of those worn in the temple ; the Teraphim—little images, used to be consulted on particular occasions as an oracle.

Intoxicated with this assurance, they bore the priest and all his appendages away from the house of Micah, and obtained the victory.—They then set up the graven image in the tribe of Dan, where it remained until their captivity.

At this time there was no King in Israel or ruling power, which could be applied to for justice. The populace therefore wisely took the right of retribution into their hands, and defended the laws of their God. This being the case, on account of the awful depravity of the Gibeathites, at a general assembly it was determined to destroy them. The Benjamites defended the cause of Gibeah against the Israelites; but, although they at first obtained partial success, they were shortly totally overcome; all with the exception of six hundred men were massacreed, and their cities burnt. The people of Israel afterward extended favour to this small remnant: fearing a breach would be made in the tribes, they adopted a plan by which they found them wives, and thus increased their numbers and restored their respectability.

This book of Judges was supposed by the Jews to have been written by Samuel. Its history commences about the year 1425 before Christ, and includes a period of 299 years. From the sixteenth chapter it contains an history of various events which transpired during the former period.—Some have stiled this the golden age of the Hebrew government.

D. E. F.

(To be continued.)

WEST INDIAN SKETCHES.

No. II.—Continued from Page 419.

Our next Sketch will afford a farther exemplification of the nature of the West Indian law towards the Negro-race. The first incident which shall be detailed is drawn, not from the acts

of any private individual, but from the proceedings of the criminal court of the colony of Demarara.

On the 25th of May, 1796, Dr. Pinckard thus writes from that colony:—

"Among the distressful scenes it has lately been my lot to witness, I chanced to be at Stabroek a few mornings ago, at the time of the execution of the captain of the Bush-negroes whom I mentioned to you in a former letter. He died faithful to his cause, and no information could be obtained from him regarding the encampment said to be still remaining in the woods. He was sentenced to be suspended by the neck for a short time, and then taken down, while yet alive, to have his head severed from his body. The executioner was a negro, who, without any feelings of compunction, or of sorrow for his countryman, exulted in the expertness with which he took off the head at a single blow. After the execution, I sat a short time with the officers, at the barrack of the 79th regiment; when another painful scene was exhibited to our observation, in the flogging of a party of negroes, before the fiscal's door, upon the public street.

"On one of them being released from the stakes, to which he had been tied down, with his face to the earth, during his punishment, I thought that I knew his features, and, upon going out to ascertain the fact, discovered him to be one of the carpenters, who had been set apart to work, under my direction, at the hospital. It happened, too, that he had distinguished himself by his industry, and was the man with whom I had most conversed, on account of his speaking English, and being able to explain my instructions to his fellow-workmen.

"You will believe that I felt an interest regarding him, and that I was anxious to learn by what offence he brought upon himself the severe punishment which we had witnessed. To this end, in company with Major Say and other officers, I fol-

lowed the bleeding slave to his home, where we learned that the alledged crime, for which he had been punished, was striking a white man; although, in fact, it appeared to have been a refusal to get up from his bed, at nine o'clock at night, to work for an European inhabitant of the town, after labouring at the hospital during the whole of the day. It was further hinted by those about him, that something of pique or prejudice, on account of the poor man expressing himself pleased with his employment at the British hospital, might possibly have tended to deafen the ear of justice against him.

"A Dutchman who chanced to be present at the time we were making inquiries, in the carpenter's shop to which the negro belonged, told us, with an air of confidence, that he had been punished for striking him, and cutting his elbow with a *large chisel;* shewing us the very instrument with which the wound had been made, and the precise spot whereon the offence had been committed—at the same time exhibiting his arm supported in a sling. All this being so circumstantially stated, four of us, Major Say, the surgeon of the 99th, another officer, and myself, begged to see this frightful wound which had been cut in the elbow. Some objections were offered, on the ground of disturbing the dressings, unsewing the bandages, and the like: but as Mr. Blackader promised to replace all these in fit order, we persisted in the request: and the dutchman, finding that we were urgent, at length submitted: but the coat was said to fit very tight, the shirt sleeve to be tied in a hard knot, and other little difficulties and delays were thrown in the way. Still we determined to subdue them all; and when, at last, we succeeded, lo! instead of the many bandages, and complex dressings which we had been taught to expect, we could neither find a plaster, nor the wound! Instead of a deep cut from the chisel, a slight bruise only appeared upon the elbow,

the skin being neither cut nor broken. This strengthened our suspicions that the slave had been unfairly treated; and by prosecuting the inquiry, we learned the following history:—

"The Dutchman had gone to the carpenter's shop in the evening, in search of a carpenter to do some work at a house in the town; and finding this Negro sleeping in the room over the work-shop, ordered him to get up and accompany him. The poor fellow pleaded that it was night, that he had toiled through the whole of the day, and further that he was directed, by the commandant, to work only at the hospital, until that was completed.—The Dutchman, nevertheless, insisted upon his going. The slave unhappily refused. Words ensued; and the White man, seizing the Black by the hair of his head, dragged him down into the workshop; where, in the scuffle, the Dutchman happened to receive a bruise of the elbow.

"The following morning a complaint was made to a public officer, high in power, stating that the Negro had struck the Dutchman, and wounded him; and it being an offence utterly unpardonable for a Black man, *under any circumstances*, to lift up his hand against a White one, the miserable slave was sentenced, without further inquiry, to receive the punishment we had witnessed.

"We could not feel satisfied that the proceedings had been conducted with a due regard to justice; we therefore waited upon the person who had decreed the punishment, to inquire more into the merits of the case; and were told by him, that the Negro had been punished 'for striking a White man, with a *heavy stick*, and a *large nail* in it, and therewith cutting a deep wound in his elbow.' As this account differed from that of the Dutchman himself, we asked this man of power, if the sentence had been pronounced barely upon the man's own report. Certainly not, he replied: the deposition

was also sanctioned by the testimony of *four respectable* witnesses, who appeared in evidence, having seen the Negro strike the White man with the *great stick* with a *great nail* in it.

" We then used the freedom of asking, if he had taken the trouble to look at this wounded elbow *himself.* He had, he said ; ' and a sad cut it was.' If we had not been stricken dumb with the reply, we might have exclaimed, '*Alas! unhappy Blacks! what hope have ye of justice, if not only private, but also public punishments be thus awarded?*'

" As soon as our surprise and indignation would permit, we informed this *man of equity,* that four of us had minutely examined this frightful cut of the elbow, and that, with all our eight eyes strained as wide as they could stare, we had not even been able to discover the wound ; adding, for his further information, that the Dutchman had, himself, assured us that it was cut with a large chisel : but that, in fact, it had neither been cut with a chisel, nor with a nail in a stick, nor cut at all: being only a slight bruise which had probably happened in the struggle, when the Dutchman was pulling about the Negro by the hair of his head. We also ventured to add, that the whole tale of this mighty wound was a scandalous imposition ; and the punishment which had been inflicted upon the Negro a gross injustice. We then appealed to this arbitrary guardian of the laws, very earnestly demanding whether, in justice to the injured Negro, to the public, and to himself, who had been thus imposed upon, he would not feel it incumbent upon him to institute an enquiry regarding the fact, and to have the cruel wretch, and his four perjured witnesses, severely punished! Of course we made no remark upon his having seen the sad cut in the elbow *with his own eyes!* Whether from feeling himself implicated, or from a reluctance arising out of any other cause, this great officer of *justice* did not seem to be of

accord with our sentiments upon the subject; but endeavoured to divert us from the question by expatiating upon the paramount necessity of holding slaves in subjection, and the great danger and impolicy of overlooking, in any instance, the crime of their lifting the hand against a White man. We readily conceded to him that, upon the present system, it was absolutely necessary to be tenacious of the privileges assumed, but we could never agree that it was either just or wise to punish an unprotected man upon the false accusation of a set of perjured wretches, merely because nature had covered him with a dark skin, and them with fair ones; nor that it was fit not to expose such wanton malice to public shame, whenever the falsehood and injustice of the testimony should be detected. Therefore, pledging ourselves to appear in evidence, whenever called upon, we left the office, obtaining a promise from this man of power, to institute an inquiry, and to have justice done to the poor injured slave!

"Whether our endeavours in his behalf may be crowned with success, is extremely doubtful, but the unhappy history of our carpenter's punishment will convey to you some idea of the kind of justice to be expected by slaves. The alledged offender is not heard in mitigation, nor are any of his colour admitted in evidence, although they might be able wholly to disprove the charge; hence, whenever a White man is base enough to perjure himself in accusation, the Negro can have no hope of escaping from punishment."

A farther illustration of the unhappy state of the slaves will be found in the following anecdote, extracted from Dr. Pinckard's work. The narrative is contained in a letter from Barbadoes, dated in March, 1796. And let it not be forgotten that it was in Bridgetown, the capital of that island, the seat of its government, that the occurrence took place.

"I witnessed a scene of cruelty, which strongly exemplified the abject and wretched condition to which human beings are subjected in a life of slavery. It happened that I was waiting upon the quay for the Lord Sheffield's boat, when two men, apparently White Creoles, came up, and seized a Negro, who was standing near me, accusing him of having run away from his master. The poor Black assured them, that he had no master; that he belonged to Mrs. ——; that he was well known in the town; and that they must, certainly, have mistaken his person! Upon these grounds he strongly urged the impropriety of their taking him to prison: but, regardless of his remonstrances, and of their own error, they tied him with a thick cord, fastened his hands, and forced him towards the place of confinement! Curiosity led me to follow them. The poor man still pleaded his innocence, and the wrong they had committed, begging and praying to be allowed to refer them to his mistress, or to another family in the town, to identify his person. Heedless of his protestations and entreaties, they still dragged him on; and from his only expressing a reluctance at being thus, unjustly, hurried to a prison, one of these hardened wretches struck him a violent blow on the head, with a large stick, calling out to the other in broad Barbadoes accent, and with a great oath, 'Cut him down.'

"A little before they reached the prison they had to pass a door-way where there happened to be a strong light, by means of which one of these cruel instruments of the law of *force* instantly recognised the poor ill treated slave, and finding that they were actually guilty of the mistake which the Negro had stated, he called out to his savage comrade, who had struck the helpless Black upon the head, 'I know the fellow: we must let him go:' upon which, they both, with dreadful imprecations, ordered him to stand, *without stirring*, whilst they

should untie him; and, upon his only moving his arm to expedite the loosening of the cord, they swore, that if he dared '*to stir*, or *look savage*,' they would 'cut him down, or put him directly into prison.' Such was the compensation dealt him for the unjust and cruel treatment which he had already received. The wretches not only dragged the unoffending slave to a prison, in defiance of his solemn assurances of their having erroneously seized him, and without allowing him an appeal to any one who knew his person, but, because he ventured to say they were committing an error, had the inhumanity to strike him with a force sufficient to have fractured his skull, and to threaten him with the further severity of death, or a dungeon, should he dare only to cast a *look* of displeasure. †

"What must have been the feelings of this injured man! who, after being abused and maltreated, was put in fear of his life, if he should only permit nature to assume her seat on his brow,—if the cruelty, pain and injustice which he had suffered, should only cause a mark of disapprobation to appear upon his countenance! But nature, however proscribed, was not to be restrained by such command! While the power of memory remains to me I can never—*never* forget the indignant, but hopeless, expression of injury which overspread the features of this poor slave, as he retired! He felt aggrieved, and was conscious that—he had no remedy,—no appeal!"

(To be Continued)

THE HAPPY DEATH OF JOHN SERJEANT.

How pleasing it is to see early piety!—to observe the youthful character earnestly enquiring the way to Zion, praying sincerely to God, reading care-

† We are told, on Barbad an authority, that at the present moment the slaves are guilty of the crime of looking sulky.

fully the sacred scriptures, and looking to the Lamb of God that taketh away the sin of the world.—Such an one was this departed brother.—From a child he resembled those young converts, who are recorded in sacred scripture for imitation. Serious impressions were fixed deeply in his soul—religion was his constant pursuit—and the ordinances of God's house his delight. When about fifteen years of age, he connected himself with a few christian friends for social religious worship, at Lower-lane, (a village near Stoke, Staffordshire,) consisting of members of the Established Church. He was punctual in his religious duties, and delighted to assemble with the followers of Jesus; his soul was almost absorbed in prayer. He experienced that God was love, in sending his Son Jesus Christ, to seek, to save, and to die for him, when he was a lost and rebellious sinner. He was clothed with humility, lived in the fear of God, and the love of God in his soul, daily manifested to be genuine by his love to mankind. He had learnt in the school of Christ, that the sum and substance of religion was contained in one word, *love*. He knew that Jesus Christ had loved him, in dying on the cross, when he was an enemy and a rebel; and he imitated him, in being kind, loving, and tender-hearted to all around him, always ready to every good word and work.—He was also zealous for the cause of religion. God, who is always ready and willing to save sinners, had in him a zealous advocate. He was very anxious that his cause might flourish and his kingdom be established in the hearts of sinners. Desirous of seeing them turned from their evil ways, and plucked as brands from the burning, he used his utmost endeavours to persuade them to forsake sin, and to induce them to go to the house of prayer, that they might experience the pardoning mercy of God to their souls through Jesus Christ. He spared no pains, in going about to do good; a conduct,

alas, which is but seldom seen among young people at his age. He knew that Satan had many willing slaves, and like a roaring lion went about seeking to devour immortal souls. On the other hand he knew the angels in heaven tuned their harps afresh, and rejoiced at the conversion of a sinner, and that Christ was willing to embrace and save every repenting prodigal.

Many of his surviving companions have reason to bless God for his kind and affectionate advice, and several, through his instrumentality became followers of the humble, meek and lowly Jesus. May every young person who hears or reads these lines, imitate him.—Useful however as he was, it pleased the Lord to afflict him, and remove him from us in early life, to a better world.

On the 13th of April, 1816, he was seized with a severe pain in the head, so that on the 28th he lost the sight of his right eye. On the 30th I went to see him in company with a friend. On asking him how he was, he replied, "Bless the Lord, I am very happy—Jesus is with me—blessed be his name, he is very precious. Oh! how loving is my dear Jesus."—On hearing these words, our hearts were filled with gratitude. When I said to him, "the Lord will never leave nor forsake you," he exclaimed, "Blessed be the Lord, that promise belongs to me. I know that whom he loves he chastens, and scourgeth every son whom he receives, and my light afflictions, which are but for a moment, shall work for me a far more exceeding and eternal weight of glory." When he was told that he was going to leave a world of sin, sorrow, and trouble, he said, with his eyes lifted towards heaven, "I long to see my Jesus, I long to depart from the body, and be seated in glory, but not my will, his will be done." After we had conversed with him on the goodness and mercy of God, he began to tell us that Satan had tempted him very fiercely to

believe there was no God. But, said he, "the Lord who can drive back the fiery darts of the wicked one, soon dispersed the heavy cloud, and enabled me to see more and more of that love of God, which he bears to his children, and that he would never forsake me in the hour of distress." Thus he felt he was one of Christ's tender lambs, who would comfort and guard him in every time of need.

On the 2nd of May he was quite dark of both eyes, yet in patience he possessed his soul. Not a single murmur escaped his lips; no discontent ever appeared in his countenance; submission to his heavenly Father's will brightly shone forth in all his words and actions. When he was asked if he could patiently bear his afflictions, he replied, "yes, bless the Lord, he has taken away the sight of my eyes, and if he pleases he can restore it to me again; and I will patiently submit to all he thinks proper to lay upon me."

Oh! how meek and lamb-like was this dear youth. All who went to see him could not but say, 'that he was a pattern of humility, and an Israelite indeed, in whom there was no guile.' How affectionately did he speak to his surrounding friends, who shed the tear of pity over him! He exhorted them not to weep, saying, "It was the Lord's doing, and he cheerfully submitted to what he thought proper to lay upon him." He was almost continually blessing and praising the name of the Lord for what he had done for his soul, and often repeating to himself, "Oh! welcome, welcome, death." Jesus his loving shepherd, supported him in the darkest gloom of affliction: and he felt himself safe under his shield and buckler. During the month of June, he gained a little bodily strength, which, with the assistance of a friend enabled him to walk about, and attend the house of God; and O how gladly did he embrace every opportunity to assemble with the followers of Jesus.

About the 8th of August, however, he grew worse again, and evidently hastened towards death. But while the outward man decayed, the Lord refreshed him with his inward comforts. As long as he had breath, he was speaking of the goodness, love, and mercy of God to his soul through a crucified Redeemer. When on one occasion he was asked by a friend, whether he repented of the choice he had made, he exclaimed, "no, blessed be the Lord, his grace comforts and supports me, and will do, to the last moments of my life."

A few days before his death, his afflictions were very heavy, which prevented him from saying much. On Saturday August 17th, about six o'clock in the morning, he seemed as if he had regained his sight: he beckoned with his hands and spread them out, with his eyes lifted towards heaven, as if he saw his beloved Redeemer coming for his happy soul. He then said with a faint voice, "my Jesus!" then closed his arms, and composed himself for the joyful deliverance that awaited him. He did not speak any more to his friends, but was observed by those who attended him, to be continually praying: he knew the hour was not far distant which he longed for, when his soul would ascend to glory, escorted by angels into Abraham's bosom. About a quarter before two o'clock the same day, he fell asleep in Jesus, in the twenty-first year of his age.—Farewell happy soul, the Lord will never afflict thee any more; blessed hour to thy soul when it ascended to Canaan's happy country;—Didst thou not then exclaim in the rapturous language of the Poet,

> "And is this heaven? and am I there?
> How short the road! how swift the flight!
> I am all life, all eye, all ear;
> Jesus is here, my soul's delight."

I cannot conclude this account without adding, First, *a word to the young.* You have seen, my dear youthful readers, how this young departed christian

spent his time in the service of God, and how diligent he was in preparing for a better world. Now let me ask in what way, or in what manner are you living? Is it like the generality of the giddy and unthinking part of mankind? If so, consider that you are dying mortals, and every moment liable to be summoned into eternity. You see many around you in the bloom of youth, called away one by one into eternity! Do not, then, fancy that because you have youth on your side, you will live many years to come? Suffer me to impress on your minds, what this dear young man often expressed in his prayers, "*none are too young to die.*" It was always his study and delight to prepare and watch for the hour of death. You may this night breathe your last, and if death finds you unprepared, your state will be awful. While you sneer at religion, and ridicule every thing which makes for your everlasting peace, you are living without God in the world. You cannot go to heaven with your sins unpardoned! If you will to-day seek the Lord, he will be found. "Behold now is the accepted time; behold now is the day of salvation." Follow not a multitude to do evil: shun wicked and profane companions. Apply by prayer, my young friends, to Jesus Christ, whose arms are now extended to receive repenting sinners; and who has said for your encouragement, "him that cometh unto me, I will in no wise cast out." Imitate this pious young christian, who was often on his bended knees in fervent prayer to God, and with broken and contrite heart, daily applying to the Saviour of sinners, for grace to help him in every time of need. He found pardon for all his sins, and a title to heaven. Jesus was his light in darkness—his joy in sorrow—his comfort under afflictions—and his support at the hour of death. And like his shall your end be, if you will to-day accept of the offered mercy in the gospel, and live by faith on the Son of God.

Let me add, *a word to real christians.*—Beloved friends, another soul is gone to glory. He is joined to the company of angels, and the spirits of just men made perfect, who have washed their robes, and made them white in the blood of the lamb. You long to be seated there.—Well, wait with patience but a little while, and earth shall be exchanged for heaven, an earthly cot, for a heavenly palace. Though our departed brother is no more on earth, he is calling after you, "Come on my friends, and mend your pace to glory. Be faithful unto death, and you shall have a crown of life." And may the language of all your hearts be at the hour of death, "Come, Lord Jesus, and come quickly." J. W.

THE FAIR.

"And is it true that many fly,
The sound that bids my soul rejoice;
And rather choose with fools to die,
Than turn an ear to mercy's voice?

With such, I own, I once appear'd,
But now I know how great their loss!
For sweeter sounds were never heard
Than mercy utters from the cross."

Kellg.

The crowds that throng the busy fair,
To see the exhibitions there!
In gay attire they flaunt away,
Nor think upon the Judgment day.
What schemes are plann'd, what arts pursu'd!
Many that fatal day have rued!
Drawn by temptations giddy round,
They, at the fair, have *ruin* found!
Come, my young friends, draw near to day,
While I point out a *better* way:
The way to riches—joy—and pleasure,
The way to heaven, and heavenly treasure.
Come, and anew your lives begin,
Avoid all vanity and sin;
Be sober-minded—fly each snare,
Folly and guilt, which throng the fair.
These aim the simple to beguile,
Alluring with satanic smile;
A smile that does the soul destroy,
And draws away the thoughtless boy.

Ah! who can venture to a Fair?
With safety breathe infected air?
Return as pure in every thought,
As lillies from the valley brought?
The danger in the bosom dwells,
Hid in a thousand secret cells,
Open to God's all-seeing eye,
As if imprinted on the sky.
The vainest word—the guiltiest thought,
Must to his judgment-seat be brought.
Ye sons, ye daughters of the fair,
To meet your righteous Judge prepare!
The last you saw, remember well,
Its num'rous evils who can tell?
The drunken men—the speech profane,
The dark design—the proud—the vain,
The glutton,—indisposed to move;
All thoughtless of the God above.
And light-professors, blithe and gay,
(That sometimes meet to sing and pray!)
Keep even with the world, and go,
To dances and to puppet-show;
Sing songs or hymns, just as you please,
Who see, as all the gay world sees.
No longer shy, away they go,
They and the world each other know.
O cultivate a purer mind,
Leave vanity and sin behind.
Ah! can your Master well-approve,
Your yielding hearts, your lukewarm love
While stepping forward to the fair,
Are you assur'd He'll meet you there?
Where is his promise? Myro, show it,
Tell it to me, your friend, the poet.
Open the Bible—show me where,
Is it in Peter—or Isaiah?
Ah! Myro, dost thou blush to say?
And art thou come to tears this day?
Art thou resolv'd no more to go,
To wakes, to fairs, to puppet show?
Now wilt thou bid the world farewell,
In hope with Jesus Christ to dwell?
This day shall angels shout for joy,
And all their golden harps employ:
This day their song anew begin
"A slave redeem'd from hell and sin!"
And I, your friend, will catch the flame,
And sing in lively tunes the same.
Give me your hand, and let us go,
And leave the world to sin and woe.

Loosander.

Inkersley, Printer, Dewsbury.

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A SERIES OF THE LIVES OF EMINENT MARTYRS, AND OTHER DISTINGUISHED CHRISTIANS.

(Continued from page 43.)

LATIMER,

Bishop of Worcester.

HUGH LATIMER, one of the first reformers of the Church of England, was born at Thurcaston, in Leicestershire, about the year 1470. His father, by the produce of a small farm, brought up a family of seven children. In one of his court-sermons, in Edward's time, Latimer tells his audience in his familiar way, that, "upon a farm of four pounds a year, his father tilled as much land as kept half a dozen men; that he had it stocked with a hundred sheep, and thirty cows; that he found the king a man and horse, gave his daughters five pounds a piece at marriage; that he lived hospitably among his neighbours, and was not backward in his alms to the poor."

Young Latimer made such progress in learning at school, that his father determined to bring him up to the church. He was accordingly sent to Cambridge, where he studied the school-men and scriptures with the same reverence, and held Thomas a Becket and the apostles in equal honour; in a word he was a zealous papist.

Among those at Cambridge, who at this time favoured the reform, the most considerable was Tho. Bilney, by whose judicious conduct Latimer was first led to suspect that there were errors in the Ro-

mish church, and shortly afterwards convinced of their enormity. Latimer knew nothing of a temporizing spirit; he was therefore no sooner aware of the error of his former sentiments than he publicly abjured them, zealously favoured the cause of the reformed religion, and both in public and private, pressed the necessity of a holy life, in opposition to mere outward ceremonies. Great was the outcry raised against him on this account: especially as he already manifested such an address in adopting himself to his different hearers, as excited general interest. At length it was determined that Dr. Buckingham, prior of the Black-friars, should publicly oppose him from the pulpit. He in consequence attempted to shew the danger of Latimer's opinions, and inveighed against his heretical notions of having the scriptures in English. "If that heresy," said he, "prevail, we shall soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough and look back, he is unfit for the kingdom of heaven, will soon lay aside his labour; the baker likewise reading, that a little leaven will corrupt the whole lump, will give us very insipid bread; and the simple man finding himself commanded to pluck out his eyes, in a few years we shall have the nation full of blind beggars." On the following Sunday the whole University met together, as it was known that Latimer would preach. To complete the scene, Prior Buckingham himself entered the church with his hood about his shoulders, and seated himself with an air of importance before the pulpit. Latimer with great gravity repeated the learned doctor's arguments, and then rallied them with such a flow of wit, and at the same time with so much good humour, that, without the appearance of ill-nature, he made his adversary in the highest degree ridiculous. At length he concluded his discourse by observing that a figurative mode of speech

was very common, and easy to be understood, and consequently that there was little danger of the common people taking in a *literal* sense what was evidently spoken *figuratively* in the scriptures. "For instance," said he, addressing himself to that part of the congregation where the Prior was seated,) "when we see a fox painted on a friar's hood, nobody imagines that a fox is meant, but that craft and hypocrisy are described, which are so often found disguised in that garb."

For some time all the opposition that was made to the reformation in the University seemed only to make the students and inhabitants of the town more anxious to hear the preacher of the reformers, whilst the holy and exemplary lives of Latimer and Bilney gave additional weight to their doctrines. Cambridge at that time was full of their good actions, their charities to the poor, and friendly visits to the sick, were then common topics. But these things only served to increase the hatred of their enemies against them, who termed the place they usually walked together *Heretick's Hill;* and at length carried heavy complaints against them to court, as the chief abettors of heresy.

The principal persons at this time concerned in ecclesiastical affairs were Cardinal Wolsey, Warham Archbishop of Canterbury, and Tunstal Bishop of London. Wolsey had as few virtues to qualify, as many vices as most men. As to matters of faith he was easy; and was therefore not a persecutor. In practice he scarce observed decency; yet he was a great advocate for the reformation of the clergy; and contributed every way towards it, except setting a good example. Warham was a zealous papist.—The duties of his office he thought consisted chiefly in opposing heretics: and the severest kind of opposition he deemed best. Tunstal though attached to popery, was no bigot. He considered a good life the end of christianity, and faith as the mean,

and was hence backward in branding that man as a heretic, who had such a belief in Christ as made him live as a christian ought. Such were the persons in power when complaints came from Cambridge of the daily increase of heresy. Tunstal shook his head at the account, and said it was shameful, very shameful! Warham raged and talked of nothing but fire and extirpation. While the Cardinal treated the whole as a jest, attributing it to the envy of a few illiterate priests against men of superior merit.

At length, however, the complaints from Cambridge increasing, the Cardinal erected a court, of which Tunstal was made president, and summoned Bilney and Latimer, and one or two more to appear before him. Bilney, who appears on this occasion to have been considered as the principal heretic, was condemned; but afterwards, overcome by the earnest intreaties of Tunstal, recanted, bore his faggot, and was dismissed. As for Latimer and the rest, they had easier terms, for Tunstal omitted no opportunities of shewing mercy; and the heretics were permitted to return to Cambridge, where their friends received them with open arms.—Amidst this mutual joy, Bilney alone seemed unaffected: he shunned the sight of his acquaintance, and received their congratulations with confusion and blushes. In short, he was struck with the deepest remorse for what he had done, grew melancholy, but at length after three years, rousing himself from his dejection, he determined to die for that religion which he had abjured. With this resolution he went to Norfolk the place of his nativity, and preaching publicly against popery, he was sent to prison, and afterwards executed in the city of Norwich.

Bilney's sufferings, far from checking the reformation at Cambridge, inspired the leaders of it with new courage. Latimer exerted himself more than he had yet done. Among other instances of his

zeal and resolution in the cause of the reformation, he wrote to the king against a proclamation then just published, forbidding the use of the bible in English, and other books on religious subjects.—His letter, which is the picture of an honest and sincere heart, was principally intended to point out to the king the bad intention of the bishops in procuring the proclamation, and concluded with these words,—"Accept, gracious sovereign, without displeasure what I have written. I thought it my duty to mention these things to your majesty. No personal quarrel, as God shall judge me, have I with any man: I wanted only to induce your majesty to consider well what kind of persons you have about you, and the ends for which they counsel. Indeed, great Prince, many of them, or they are much slandered, have very private ends. God grant your majesty may see through all the designs of evil men, and be in all things equal to the high office with which you are intrusted. Wherefore, gracious king, remember yourself, have pity upon your own soul, and think that the day is at hand, when you shall give an account of your office, and of the blood that hath been shed by your sword. In the which day that your Grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and have your pardon sealed with the blood of our Saviour Christ, which alone serveth at that day, is my daily prayer to Him, who suffered death for our sins. The spirit of God preserve you."

Though the influence of the popish party then prevailed so far that this letter produced no effect, yet the king, no way displeased, received it, not only with temper, but with condescension, graciously thanking him for his well-intended advice.—About this time, Latimer was presented to the living of West Kington, in Wiltshire, by Lord Cromwell, who was well disposed to the reformation. He determined as soon as possible to repair there, and keep

a constant residence. A friend of his, a courtier, surprised at this resolution, did what he could to dissuade him from it. "You are deserting," said he, "the fairest opportunities of making your fortune: the prime minister intends this only as an earnest of his future favours, and will certainly in time do great things for you: but it is the manner of courts to consider them as provided for, who seem to be satisfied; and, take my word for it, an absent claimant stands but a poor chance among rivals who have the advantage of being present."—Thus this old courtier advised. But these arguments had no weight with Latimer. He disliked the debauchery and irreligion of the court, and entered immediately on the duties of his parish. Not satisfied, however, with these limits, he extended his labours throughout the county, where he observed the people most neglected, having for that purpose obtained a general licence from the University of Cambridge. As his manner of preaching was very popular, the pulpits every where were gladly opened for him; and at Bristol, where he often preached, he was countenanced by the magistrates. But this reputation was too much for the popish clergy to suffer. After various attempts which they had in vain made to silence him, they at length drew up articles against him, extracted chiefly from his sermons, in which he was charged with speaking lightly of the worship of saints; with saying there was no material fire in hell; and that he would rather be in purgatory than in Lollard's tower. He was in consequence shortly after ordered to appear before the archbishop. His friends attempted to persuade him to leave the country, but without success. He set out for London in the depth of winter, even under a severe fit of the stone and cholic; but he was more distressed at the thoughts of leaving his parish exposed to the popish clergy, who would not fail to undo in his absence what he had

hitherto done. On his arrival in London, he found a court of Bishops ready to receive him, where, instead of being examined as he expected about his sermons, a paper was put into his hands, which he was ordered to subscribe, declare his belief in the efficacy of masses for the souls in purgatory, of prayers to the dead saints, of pilgrimages to their sepulchres, the pope's power to forgive sins, the doctrine of human merit, the seven sacraments, and the worship of images. Upon Latimer's refusing to sign this paper, the archbishop dismissed him. "Take," said he, "a copy of the articles, examine them carefully, and God grant, that at our next meeting, we may find each other in better temper."

At the next meeting, and at several others, the same scene was acted over again; both sides continuing inflexible. At length the schemes of his enemies were completely frustrated by an unexpected occurrence. The king being informed, most probably by Cromwell's means, of the ill-treatment he received, interposed in his behalf, and rescued him out of their hands. And shortly after, by the joint intreaties of Cromwell and the unfortunate Anne Boleyn, who was at that time the favourite wife of Henry, the king raised him to the Bishopric of Worcester. As this promotion came unexpectedly to him, Latimer looked upon it as the work of Providence, and accepted it without much persuasion. Indeed, he had met with such usuage already, as a private clergyman, and saw before him so hazardous a prospect in his old station, that he thought it necessary, both for his own safety, and for the sake of being of more service to the world, to shroud himself under a little more temporal power.

In the discharge of the duties of his new office he was most exemplary, endeavouring to excite in his clergy a zeal for religion, and obliging them at least to a regular discharge of their duty. In visit-

ing he was frequent and observant; in ordaining strict and wary; in preaching indefatigable; in reproving and exhorting, solemn and persuasive.—Thus far he could act with authority; but in other things he found himself under difficulties. The popish ceremonies gave him great offence; yet under existing circumstances he durst not entirely lay them aside, nor was he willing entirely to retain them. In this dilemma his address was admirable. He inquired into their origin; and when he found any of them derived from a good meaning, he inculcated their original, though itself a corruption, in the room of a more corrupt practice. Thus he put the people in mind, when holy bread and water were distributed, that these elements, which had long been thought endowed with a kind of magical influence, were nothing more than appendages to the two sacraments of the Lord's supper and baptism: the former, he said, reminded us of Christ's death; and the latter was a representation of our being purified from sin. By thus reducing popery to its original principles, he improved, in some measure, a bad stock, by lopping from it a few of its most offensive branches. X.

(To be concluded in the next number.)

AN ADDRESS TO THE PARISHIONERS OF ——

My Dear Friends,

When I consider my relation to you as inhabitants of this Parish, and the important office I have held among you for these several years, as a Minister of the Word of God, and a Preacher of the Gospel of Christ; I must take shame to myself, that I have not more frequently and zealously preached that gospel among you, or more generally declared unto you the message contained in that word. From the extent and population of this Parish, and other ex-

isting circumstances, there are many of you with whom I have seldom an opportunity of speaking, and numbers whom I scarcely or ever meet. Permit me therefore to address you in a way, wherein I trust I may reach the ears of all within my care, and God grant I may be enabled to speak to their hearts also. What I offer to your consideration, I offer as a message from God; the truth as it is in Jesus contained in his gospel: as such, and only as such, I beseech you to receive it.

Possessed of a living and immortal soul, you are in this world at present, but you are not to remain here long—this life is but as a passage to another world, where, when you die, you must be unspeakably happy or miserable for ever:—yes, when that soul which now quickens your body, departs, it "must return to God that gave it," (Eccl. xii. 7.) and be again united to the body at the resurrection, when "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terror of the Lord, we persuade men." (2 Corinth. v. 10, 11.) I would endeavour to persuade you to be prepared at all times for this solemn trial, and to be always ready, "for at such an hour as ye think not, the Son of Man cometh." (Matt. xxiv. 44.) If your soul was to be required of you this night, are you ready? Do not satisfy yourself with saying, "you hope you are," when you can give no satisfactory reason for that hope: you would not be content to have your only prospect of worldly provision for yourself and family, depending on a groundless hope: risk not then your eternal happiness on such an unstable foundation. Perhaps you are ready to say, "I hope so, because I have been honest and just and never injured any one, but strove to do them all the good in my power:—I am neither a drunkard, nor swearer, nor a sabbath-breaker, nor

was I ever fond of such company: if I have committed sin, and who is there that has not? I trust that God is merciful." On this hope, I have found many of you depending, and have as often told you that it has no foundation in scripture, even supposing what you say to be true, with respect to yourself: (with the majority of you, I know it is not.) If you think to be justified and saved by the deeds of the law, attend to what Christ has said of the demands of that law—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself: on these two commandments hang all the law and the prophets." St. Mat. xx. 37, 38, 39, 40. This law is spiritual, and reaches to the thoughts and intents of the heart, so that it condemns your evil imaginations and intentions, as well as your wicked words and works; it also declares that "cursed is every one that continueth not in *all* things which are written in the book of the law, to do them." Gal. iii. 10. And because that no man ever did or could do this, the Apostle St. Paul declares, that, "by the deeds of the law there shall no flesh be justified in God's sight." "For by the law is the knowledge of sin." Rom. iii. 20. The law only serves to discover our sin, and brings us in guilty before God. St. James declares, that, "Whosoever shall keep the whole law; and yet offend in one point, he is guilty of all." James ii. 10. The fact is, we are conceived and born in sin, our nature is corrupt, and while we remain in our natural state we cannot please God. Our Saviour has said, "that which is born of the flesh, is flesh:" John iii. 6. and St. Paul says, "the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders,

drunkenness, revellings, and such like;" and he adds, "of the which, I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." All these sins are found among us at the present day—most of them are plain enough, and can easily be discerned where they exist.

On some that are not perhaps so easily understood, I will say a few words. Worshipping, praying to, or trusting in any creature is idolatry; or setting the heart and affections on any creature more than on God, as in the case of covetousness, is equally idolatry. Having recourse to charms or spells, for the cure of diseases, or consulting fortune tellers, is certainly encouraging and partaking in a species of witchcraft. Under sedition may be included any rebellion against the government, or joining in any tumultuous rising to the disturbance of the peace; also, forming or entering into any conspiracy against the state, or even concealing from the magistrate or governing powers, any such conspiracy or treason that may come to your knowledge. Heresy signifies, holding or teaching doctrines, as necessary to be believed for salvation, which are not contained in but are contrary to the word of God.—Would you avoid this sin, you must read and understand the scriptures: ignorance of the Bible is the parent of heresy, and multitudes are led astray, "not knowing the Scripture, nor the power of God."—There are many more sins to which the conscience of every man must plead guilty; now the word of God pronounces that, "The wages of sin is death." Rom. vi. 23. "The soul that sinneth, it shall die." Ezek. xviii. 4. And since you cannot say, that you were never guilty of sin in thought, word, or deed, what have you to say, why sentence of death should not be pronounced against you? The justice of God stands pledged to execute the sentence, unless you can make satisfaction to that justice, or plead a par-

don: but can the best works of a sinful worm, make satisfaction to infinite justice? or can they merit a pardon? Impossible! "God is of purer eyes than to behold evil, and cannot look on iniquity." Habak. i. 13. "Yea the heavens are not clean in his sight, how much more abominable and filthy is man, which drinketh iniquity like water?" Job. xv. 15, 16. Our very best works, our righteousness, as the prophet expresses it, are as filthy rags; impure in themselves, insufficient to cover our unrighteousness, or to clothe us with that holiness, without which no man shall see the Lord.—Perhaps you are ready to say, "if this be so, who then can be saved?" Were mankind left to themselves, to seek their own salvation, you might with good reason say so; but we have abundant cause to be for ever thankful, that this is not the case. It was because we were, and are sinners, miserable and helpless sinners, that the Gospel was sent unto us, containing glad tidings of salvation to such a lost race as ours. "The whole need not a physician, but they that are sick." Mark ii. 7. We are sick, in danger of death, and therefore Christ, who is the Physician of Souls, came into the world to seek and to save us, and is now at this very day preached unto us, "that whosoever believeth in him, should not perish, but have everlasting life." John iii. 16.—How this salvation was procured for us the Bible plainly sets forth. We learn, that Christ, who was in the beginning with God, and who was God, took our nature upon him, "that he might redeem us from the curse of the law, being made a curse for us." Gal. iii. 13. Standing as our surety, in our stead, "the Lord laid on him the iniquity of us all."—Yes, "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." Isa. liii. 5. "Without shedding of blood is no remission." Heb. ix. 22. Christ by his pre-

cious blood-shedding, made a full, perfect and sufficient oblation and satisfaction for sin, which all the blood of sacrifices, all the sufferings and performances of men, could never do. But besides making this satisfaction to the justice of God, he also fulfilled the law perfectly, and satisfied its utmost demands, so that both by his passive sufferings, and active obedience, he wrought out a righteousness, which is imputed to, or set down to the account of, all them that believe: for which cause he is called in scripture, "the Lord our Righteousness." Jer. xxiii. 6.

Thus Christ has purchased our salvation.—Are you sensible, my beloved friends, that you are sinners, and as such, need a peace maker, and intercessor with God? "Behold the Lamb of God, which taketh away the sins of the world." John i. 29. Christ is that peace maker, who is now at the right hand of God, where "he ever liveth to make intercession" for you. Heb. vii. 25. The scripture holds Christ up as the only object of the sinner's hope; "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. Receive him as he is revealed in scripture, for to "as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name:"—if you believe on Christ, you will "simply depend on him, to be *to* you, and to do *for* you, all that he has promised." If you feel your need of him, you will require no great persuasion to induce you to go to him; and if you go to him, you will not be disappointed: "him that cometh to me, he says, I will in *no wise* cast out." John vi. 37. And if you give yourself up to him, in distrust of yourself and every creature, praying earnestly to be taught and directed by his word, "he will of God be made unto you, wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30.—Christ is your only sufficiency for every thing.—

"As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in him." "He that abideth in me," saith Christ, "and I in him, the same bringeth forth much fruit, for without me, ye can do nothing."—Here then is the source and cause of all good works, a union with Christ. Hence believers are said to be God's "workmanship, created anew in Christ Jesus, unto good works." Ephes. ii. 20. The Christian "lives in the spirit, walks in the spirit," shewing forth in his life and conversation, the fruits of the spirit; namely, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: and they that are Christ's, have crucified the flesh, with its affections and lusts." Gal. v. 22-4.

As therefore you would hope for salvation, depend not on your nominal profession, be what it may, but bring your heart and conduct to the test which is here laid before you, as given to us both by our Lord and his apostles. If you know these truths, and have experienced their power, you have reason to rejoice, and your joy no man taketh from you; for it is founded on the word, the promise, the oath of God. But if you can hear or read them without emotion, and carelessly throw them aside, without interest or regard, it is because there is no light in you: it is because you are ignorant of yourself as a sinner; ignorant of the God, with whom you have to do; ignorant of that Saviour, who will become your Judge; ignorant of that dreadful judgment, and awful eternity that awaits you, and for which you are totally unprepared. Oh consider this while there is yet time; and "agree with thine adversary quickly whiles thou art in the way with him. Mat. v. 25. Consider these things, "ye that forget God, lest he pluck you away, and there be none to deliver you." Ps. l. 22.

What I have thus stated, is plain, simple, and easy to be understood: it is taken from the written

word of God, which it is my duty to declare unto you. If any man will say it is not according to scripture, let him come to me honestly and openly with his bible in his hand, and prove it, and I will acknowledge my error. The bible is, thank God, easily procured; it is written in a language we can understand, and it is the book, to the decision of which every one of us must finally submit, and by which we shall be judged in the great day. I can have no possible object in deceiving you, and should tremble so to do, in a matter of such vast and eternal importance. "If the blind lead the blind, both shall fall into the ditch." Mat. xv. 14.—Without the Word of God we are all blind, and walk in darkness, and no wonder if we stumble and fall; but the fall will be dreadful indeed. Be persuaded, then, to take the written Word of God, as "a lamp unto your feet, and a light unto your path." Psalm cxix. 105. It will point you to "Christ as the way, the truth and the life;" John xiv. 6. it "will shew you the path of life;" it will guide you by its holy precepts, keep you in the narrow way, "by the power of God through faith unto salvation," and light you through the valley of the shadow of death, till you are safely brought to be with him "in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore." Psalm xvi. 11.

That these few words may be abundantly blessed to him who reads them, by awakening in him greater thoughtfulness for eternity, leading him to that sure and uncorrupted source of truth, the Holy Bible, so that he may have his hope of salvation founded on Christ the Rock of ages, against whom the gates of hell, and all the powers of darkness, shall never prevail,

Prays your sincerely affectionate,
Though unworthy Minister and Servant,
H. H.

THE DANGER OF A DEATH-BED REPENTANCE, EXEMPLIFIED.

To the Editor of the Cottage Magazine.

Rev. and Dear Sir,

IN your extensive and populous parish, many cases must have fallen under your notice, which have fully convinced you, that it is very dangerous, as well as sinful, to put off repentance till that season, when pain and sickness, and the anxiety of mind, arising from the near approach of death, render a man very unfit for a right management of his soul's concerns. The following narrative, founded on fact, for which I request an insertion in your excellent periodical work, the Cottage Magazine, will add to the number of these cases, and prove useful, I trust, to your numerous readers. Should your views be congenial with my own, by inserting the account, you will oblige, Dear Sir,

Your's sincerely,
A COTTAGE WRITER.

In the village where I reside, there lived a man of, what is generally termed, deistical principals.—He not only could read and write, but also knew a little of mathematics, and had, I understand, obtained a smattering of latin. In him was strikingly illustrated, the old saying, "a little learning is a dangerous thing." He knew just enough to give him a taste for reading the puzzling books of infidels; but he did not know enough to be able to see through the fallacy of their arguments. The natural consequence of this was, that these arguments, which he could not *himself answer*, were deemed by him *unanswerable;* and in a very short time he became a confirmed disciple of Thomas Paine. And now began his openly wicked career. The first thing he did was to throw away his bible, and to fill his shelves with the works of Dr. Priestly, and with translations of the writings of that more candid, though not less dangerous infidel, Voltaire;

that wicked man who laid the foundation for the French revolution, and all the scenes of wickedness and horror, which accompanied and followed it.—After he had discarded the Book of Life, and drunk deep into the poisonous cup of these enemies of God and man, he entirely forsook his church, endeavoured to turn into ridicule the excellent sermons of its minister, spent a great deal of his time in the ale-house, and became the instructor and guide of a circle of deluded companions. In their drunken carousals, it was their general practice, as is usual with all men under such circumstances, to ridicule the scriptures, and all who believed in and read them, to speak evil of dignities, to slander kings and governors, and to sow the seeds of discontent, every where around them.

Thus, the deluded subject of our narrative spent many precious years in the service of satan, and greatly injured his own soul, and the souls of many who had the misfortune to fall in his way and to listen to his evil suggestions; for he had a good deal of that *little cunning* in argument which generally characterises infidels, and often renders their company and conversation dangerous even to sincere and upright christians, who, for want of learning and opportunity, are unable to see through the subtelty of false arguments, especially when it is used with an air of candour. The best way, therefore, for those who have not time or ability for deep reading and thinking, is to avoid the society of the ungodly, who are not ashamed or afraid to deny Christ, and never to enter into disputes with them, lest God's wrath should be kindled, and those who might otherwise have been strong in the faith, should be punished with doubts and fears, on account of their rashness. For the same reasons, it would certainly be very proper, for all people who are not very learned, never to open the books of infidels, but to avoid them, as so many consumers of time, underminers of peace, and destroyers of souls.

In the midst of a wicked career, the subject of this account, was visited by a lingering illness, which ended in a consumption, and brought on his death. This fatal disease originated in an incident occasioned by his own folly and wickedness. It was his usual practice to sit up late at night drinking.—On one of these occasions in his way home, he fell down on the cold ground, where he slept for some hours. Covered with dirt, he came home at the early dawn, faint and shivering.—In a few days his lungs were affected with a cough ; his whole frame became feverish; and not many weeks after, he had all the symptoms of a man arrived at the last stage of a consumption. For a while he was deluded with false hopes of getting better, as people frequently are in this flattering disease. During this season he thought but little of his soul : his only wish seemed to be that he might recover his health, in order that he might return to his old wicked ways. He was greatly confirmed in his folly by the bad advice of his ungodly companions. One of them uttered to him, these memorable words; "Well friend, I hope thou wilt live, but if thou dost die, remember for the honour of our cause *to die hard!*" To this cruel admonition he lent a friendly ear, and whilst pale and horrible resolution sat on his countenance, he vehemently exclaimed, "fear not, I shall not dishonour the republic of Free-thinkers!" But this seems to have been the last effort of his infidelity, for he soon after desired that his wicked companions should be no more admitted into his bed-room; and seeing himself on the point to die, he sent for the clergyman of the parish, who readily and cheerfully obeyed the call.

When this divine messenger entered the room of the dying man, he saw there was no time to lose, and began immediately to shew the necessity of a second birth, and to point out Christ, as "the only way, the truth, and the life." In the midst of this

spiritual conversation, raising his feverish and emaciated arm, the poor dying man faintly said, "I have sorely deluded myself and others, in believing and propagating a lie: infidelity may serve a man when in health, to encourage him in sinning, *but it will not stand the test of a dying hour.* There *is* a soul, and that soul *is* immortal; the scriptures are no *fable, they are true:* Christ is the only and all-sufficient Saviour of sinners: and the eternal Judge; and oh! may I hope that he will have mercy on me. They told me to die hard—but *I will not, I cannot die hard:* tell them, tell all the world, that infidels are fools, and that believers only are wise. But, I go! I go!—Lord have mercy on me, and save my soul." He said no more, he was too weak and agitated, and indeed his tongue was arrested by death! With a loud sob, he soon after breathed his last, and his soul fled from its earthly prison to the bar of God.

Surely this account will convince all your readers, that a death-bed repentance is a very dangerous and precarious thing, and that none are truly wise but those who make instant and effectual preparation for the coming of the Son of man: for what man can tell whether a death-bed repentance may be sincere and accepted, or whether he may not be suddenly cut off, without even a moment allowed him to think of his soul?

"O let us fly, to Jesus fly,
Whose pow'rful arm can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

Great God, thy sov'reign GRACE impart,
With cleansing, healing pow'r;
This only can prepare the heart
For death's surprising hour."

WARNING AGAINST SABBATH-BREAKING AND DRUNKENNESS.

WILLIAM ANDERSON, who was lately tried at the Old Bailey, and convicted of the wilful murder of John Levy, made the following declaration previous to his execution:—

"I, William Anderson, just at the point to die for murder, do acknowledge before Almighty God, that I was so in liquor at the time, that I am entirely ignorant of what I did, not doubting but from the circumstances that I did commit it. I had no animosity or malice against the unfortunate man. I am heartily sorry, and I pray that all whom I have offended will forgive me. I would, as a dying man, warn all young men against sabbath-breaking and drinking, for by that means I am brought to this end, and I would urge this opinion upon all publicans, not to let any one in liquor have any more, for had I been turned out, the dreadful catastrophe had not happened.—May all (particularly my companions) take warning, and fly to the Lord Jesus Christ, to be pardoned all their sins, and saved from the wrath to come. I die in peace with all men, and as I hope to be forgiven, I again say, I did not know what I did."

W. M. ANDERSON.

"The voice of this alarming scene,
May ev'ry heart obey;
Nor be the heav'nly warning vain,
Which calls to *watch* and *pray*.

While pity prompts the rising sigh,
O may this truth imprest
With awful pow'r—I TOO MUST DIE—
Sink deep in ev'ry breast."

ADDRESS TO SUNDAY SCHOLARS.

(*No.* V. continued from Page 336.)

We read, my young friends, in Genesis, that in the beginning God created the heavens and the earth, and formed man of the dust of the earth, and breathed into him a living soul, which of course was holy and without sin. We also read that he placed him in the garden of Eden, the most fruitful and beautiful spot in the world, with permission to eat of all the trees in the garden, except one. Of that tree God commanded him that he should not eat. "But he obeyed not the command. Thus he fell from his righteousness, and lost the favour, and drew upon himself the just displeasure of his God," which was manifested by the infliction of death. (Gen. i. ii. iii. chaps.) All mankind, of course, as the descendents of Adam, are sinners against God. "We are born in sin and shapen in iniquity." (Ps. li. 5.) Hence nothing that we can do, no action that we can perform, however good it may be in itself, can regain us the divine favour. It is, therefore, impossible that his mercy should extend to us, but entirely on account of the imputed righteousness of some Mediator, who should satisfy divine justice and fulfil the law of God in our behalf. This being the case, you are ready to exclaim, "How can we be reconciled to God! Who is there that can live all his days holy, harmless, and undefiled! Where shall he be found, into whose heart shall never enter one unholy thought, or from whose lips not one evil word shall proceed?" Alas! the task is too great for man, for the imagination of his heart is evil, and that continually. (Gen. v. 6, and viii. 21.)— "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God; and oh! what an awful sight must he have beheld when he said, "Every one of

them is gone back, they are altogether become filthy, there is none that doeth good, no not one." (Psalm liii. 2, 3.) Do you inquire then, how shall we be freed from sin? How shall we regain the favour of the Almighty? Blessed be God, "it is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

And will not you, my young friends, apply to this Saviour to be delivered from your sins, and cleansed from all unrighteousness? Do you feel no anxious concern for the salvation of your immortal souls? Will you be contented to pass all your days without making one effort to renounce your evil doings and to turn to God? Oh! let me beseech you, my dear children, to pray much to this Redeemer. Suffer me not to intreat you in vain.—Oh, remember the day is fast approaching when you will be glad to repent; but alas! it will then be for ever too late!—Believe not what wicked men say of this Saviour. The Gospel is not a vain and idle story as they would represent. It is a faithful and true saying: "it is the word of God himself who is unchangeable and cannot lie, (James i. 17,) and therefore it is worthy of all acceptation, of all belief, that Jesus Christ left his high abodes of glory, the praises of angels, and the bliss of heaven, to accomplish man's salvation. Those very persons who had deserved death and hell he came to save. "Oh! how great! how glorious! how infinite! how exalted was the love of the Redeemer!" Well might the pious Dr. Watts exclaim in raptures:—

> *"Oh! for this love let rocks and hills,*
> *Their lasting silence break,*
> *And all harmonious human tongues,*
> *The Saviour's praises speak."*

And while at this lovely season of the year all creation resounds his praises, shall we alone, my young friends be silent? Forbid it great God, that we,

who of all thy creatures have the greatest cause for gratitude, that we, for whom the Prince of Glory died, oh forbid, that we should be the last to join in this glorious, this delightful employ! Rather let us be the first to strike the note of praise to our great Deliverer; and, oh, may we prolong the sound on earth, till with an angel's lyre we join the chorus of the skies! A SUPERINTENDENT.

THE PIOUS COTTAGER'S CLOSET-MEDITATIONS.

No. 1.

"ENTER into thy closet is a sacred command." The necessity and advantage of doing so is readily admitted by such as have tasted the grace of God. It has been observed, that prayer is as necessary to the life of the soul, as the air is to the life of the body.—Soul prosperity cannot be maintained without intercourse with heaven. It is from this source a believer obtains gracious supplies; without which he would soon be exhausted, become faint, and loiter in his race. The enemy of souls also would soon gain advantage; and the trials of the way become insurmountable. It must be admitted, that public ordinances, and social duties, are of great value; but if the closet be neglected, neither the one will be improved or the other profitably attended to. In public duties there may be a formal attendance, but if we wish advantages thereby we must seek it in the closet.

In the first awakenings of the sinner, God is found of him who sought him not—he meets convictions under the means of grace without any such expectations or desire whatever; but such convictions will soon lead to the closet: and private intercourse with God, will give a delightful relish to social exercise.—Can I, surrounded with so many dangerous enemies as I daily find myself exposed to; can I, with so many mercies as I am the subject of, neglect the closet?—No! forbid the thought O my God. It is a growth in grace I want—it is thy presence I am thirsting after: and the light of thy countenance I must obtain, or I shall faint in my course. Come, then, O thou gra-

cious Redeemer, let my fellowship with thee promote a growth in grace: and a confirmation in divine truth. Thou hast given me a promise and also a disposition to seek after it: and shall I be sent empty from thy throne? No, it cannot be—thy word cannot pass away—thy promise cannot fail.

Before thee my gracious God, I bow the knee; whilst in the elevation of my eyes, through the lattice of my cottage, thy works appear in view. The labours of the day are over and gone; and now I raise my evening song.—The contemplation of these thy works, O Parent of Good, fills my soul with wonder and awe. The spangled arch of heaven, excites astonishment. It was a true observation, which the sweet singer of Israel made, "the heavens declare the glory of God, the firmament sheweth thy handy works. The earth is also full of thy wisdom and power. If I look upwards thou art there in thy works, and if I turn on either hand, I am surrounded by thy providence."—O how sweetly does the Psalmist speak in Psalm the 139. I have often read it over, and found comfort therein; come let me do so once again.

Well, I could dwell on these delightful truths for ever. They speak the language of my heart. "How precious also are thy thoughts unto me O God; how great is the sum of them. If I should count them they are more in number than the sand; when I awake I am still with thee." O, what delightful things are presented me in this book! What should I do without my bible, and a throne of grace. Well, blessed be God, no Cottage need be without the bible. This heavenly manna falls richly around our camp; and may the blessing of God rest on all those engaged in this glorious cause. Yea, may each one thus employed taste the blessedness of that book, which they place in the hands of others. I cannot help them much, my mite they shall have, yea more; I can and will pray for them: may the Lord bless them, and may thy word O my God be known from the rising of the sun until the going down of the same. With these meditations and desires, O my God, I now bow my knees in prayer before thee, help me by thy Spirit,—O grant me the desires of my heart.

MICRON.

ONE DEVIL CASTING OUT ANOTHER.

LATRISSA is often indisposed.—Her friends attend her with very obliging visits, and sometimes give her relief in a gloomy hour. Last Friday she was seized with her usual discomposures; two particular friends spent the afternoon in her chamber; they talked of public business and the commotions of the world: she was all in silence and unmoved. They brought in virtue and religion, and tried to raise the conversation to heaven; her soul was very heavy still, and her ears were listless. They descended to common trifles, surveyed the green fields through the windows, and spoke of the fine weather and the warm sun-shine: Latrissa was all cloudy within, and received the talk very coldly.

When they found all these attempts fail, they ran to the charming topic of dress and fashion, gay colours and new habits; but even this could not introduce one smile, nor scarcely provoke an answer. At last, one of the visitants happened to mention a name or two, for which Latrissa had a known aversion, and began to expose their conduct and character.—Latrissa soon felt the wicked pleasure; the luscious poison wrought powerfully within, her voice echoed to every accusation, and confirmed all the infamy. A discourse so agreeable scattered the inward gloom, and awakened her gall and tongue at once. After a few sentences had past she assumed the chair, and engrossed the whole conversation herself. She railed on triumphantly for an hour together without intermission and without weariness; though, when her friends first came in to see her, she could hardly speak for fainting.

Thus have I seen an old lap-dog lie sullen or lazy before the fire, though its mistress has tried an hundred ways to awaken it to activity and play; But a stranger happening to enter the room, the little animal has called up all its natural envy and rage

nor has he ceased barking till the stranger disappeared. When the sullen thing would not play he let us hear that he could bark.

But I reprove myself.—This vice is too big to be chastised by ridicule, for it is a most hateful breach of the rule of the gospel. What a dismal spectacle is it to see this engine of scandal set at work so successively among christians, to drive out the deaf and dumb spirit; to see satan employed to cast out satan, and one evil spirit dispossessing another.

O the shameful gust and relish that some people find in reproach and slander. The great Apostle says, "speak evil of no man," and he excludes *railers* and *revilers* from the kingdom of heaven: but Latrissa performs the duties of the church and the closet, rails daily at some of her neighbours, and thinks herself a christian of the first rank still; nor will she see nor believe the iniquity of the temper, or the guilt of her conversation.

Dr. Watts.

ON LITTLE SINS.

No sin can absolutely, though it may comparatively be called, *little*.—Is it a *little God* who is offended by sin? Is it a *little wrath* that is poured down on sin? Is it a *little Christ* who has died for sin? Is it a *little soul* that is destroyed by sin? And is it a *little hell* that is prepared for sin? Did not Christ shed his blood for the *least* as well as for the greatest? Is not hell kindled by the breath of the Lord for the *least* as well as for the greatest sins? Is that little which is God's burden—Christ's wound—the Spirit's grief—the penitent's sorrow—and the devil's hell?—Every drop of poison is poison; every drop of hell is hell; every part of sin is sin, and hath the destroying and condemning nature of sin.

Can angels expiate the least sin; or can a thousand worlds be a sufficient recompence for the injury that is done to God by the least sin?

Sinners of old sold the righteous for a pair of shoes, Amos, ii. 6.—Dost thou under-value God, so as to sell a righteous and eternal God so cheap, for a little sin? Is a little sin dearer to thee than the favour of the great God? Is a little sin dearer to thee than an eternal hell is grievous? Dost thou know how God hath punished the least sin? A drop of sin may bring a deluge of misery: an atom of sin is strong enough to overturn a world.—It was but an apple that poisoned Adam and his whole posterity.—Less sins are punished in hell than are pardoned here.—How many ships have been destroyed upon *small sands*, as well as upon *great rocks!* CHARNOCK.

COME TO JESUS.

Sinner! hear the Saviour's voice:
Jesus calls to endless joys;
"Fix on me thy guilty eye!"
Hear him, sinner, lest you die.

O the sins of mispent years!
Stream ye penitential tears!
God provok'd—the soul undone—
And within a hell begun!

Whither, sinner, wouldst thou go?
Whither fly from endles woe?
None but JESUS can redeem,
Cast thy guilty soul on him.

Never sinner perish'd there,
Banish all thy guilty fear,
Trust in him—no farther go—
Mercy Jesus will bestow.

Pardon'd soul! adore thy Lord,
Speak his praise and love his word;
Let the world around thee see
What the Lord hath done for thee.

Then to glory thou shalt rise,
Taste the joys of Paradise;
See thy Saviour face to face,
Sing the riches of his grace.

LETTERS TO AN AFFLICTED FRIEND.

No II.—Continued from page 273. Vol. V.

Dear Friend,

Let us, as fellow pilgrims, hold a little converse in our way to Heaven. Don't conclude that you will never arrive there; for I am persuaded that you are actually become a pilgrim and a stranger upon earth, and are earnestly seeking the heavenly country. Have not you seen the emptiness and vanity of all present enjoyments, and the necessity of a better inheritance than this world affords, to make your immortal spirit happy? Have not the promises of an Heaven to come delighted the ears: and the prospect of its glories, the eyes of your mind? Have not you viewed these promises afar off, and relied upon their authority equally as though they were realized? Yea, have you not had some degree of delightful persuasion of your personal interest in them? and however weak that persuasion, yet has it not been sufficiently strong to decidedly incline your mind heaven-ward; so that, turning your back upon the world, you have pressed onward in your christian race, and viewed all created good as an unsatisfactory trifle compared with the enjoyment of God? If so, you are certainly become a christian pilgrim? and since you are thus seeking a better country, God hath prepared for you a city, "a city that hath foundations whose builder and maker is God;" a city so great and glorious, so stable and permanent, that he will not be ashamed to be called *your God*, having made so great a display of the exceeding riches of his grace.

How glorious a leader is *the Lord of Pilgrims!* What mercy is connected with all his dealings!—He pardons the iniquities of his people, heals their

backslidings and loves them freely. He will break brough briers and thorns to clear your passage, make you trample on iron and brass, and proportion your strength to your trials; and all this because *he is the everlasting God*, and because, as the Creator of the ends of the earth, he cannot faint, neither be weary of his care over those who make him their confidence. So great is the compassionate care of your tender shepherd, that he will lead you gently on according to your strength, and when through weakness you cannot go, he will carry you in his bosom. Oh, who can tell one thousandth part of that infinite love and tenderness which is in the heart of Christ, to the weakest of his lambs! He knows the strength of your enemies and corruptions, the weakness of your graces, the distressing nature of your griefs, cares, and fears. He knows that you would utterly perish and die, if he was not to restore your soul and gather you in his arms. Hence Christ will not leave you in the wilderness; you are too dear to him to be forsaken.

Take courage, then; your Lord will safely conduct you through a world of trouble to a land of rest, and there present you faultless, with all the redeemed, before the presence of his and his Father's glory, with exceeding joy. Commit, therefore, the keeping of your soul, and all that concerns your present and eternal salvation to him,—follow him through the path of duty, (however rugged that path may be,) rejoicing in hope of the glory of God. Unto whose wise and tender care I affectionately commend you, and remain,

Affectionately Your's,

* * *

RELIGIOUS INFORMATION.

To the Editor of the Cottage Magazine.

SIR,——As a pleasing contrast to the West Indian Sketches, which has lately appeared in your work, you will oblige me by inserting the enclosed, "Prayer of an African Youth," which Mr Wenzel one of the Missionaries belonging to the Church Missionary Society, at Canoffee, in Western Africa, says, "the boy himself composed out of his own heart and which he (Mr. Wenzel) found in the boy's bed room."

I am, Sir,

Your's, respectfully,

A FRIEND to MISSIONS.

Prayer of an African Youth.

O Lord, open thou our hearts, that we may lift them up, and thank thee for thy goodness and mercy, which thou hast shown unto us, in that thou hast sent thy Missionaries into this country to shew us the way to heaven. We have been sitting in darkness, but now thou hast sent thy servants to enlighten us with the truth of the gospel, in the name of Jesus Christ our Lord, Amen.

We thank all our friends in England, which sent cloth for us, that we may dress ourselves and buy food to eat. Oh, that the Lord may open our hearts that we may pray for them, that God may take them up to heaven when they die.

Oh! let us be glad in this salvation which is come unto us. If we obey the gospel and do it, we shall be happy in the next world: but we cannot do it ourselves: O Lord, help us that we may understand thy holy words; that when we are at home, we may talk to the others, and say, *come and see what the Lord has done unto my soul.*

We have been here: we knew nothing about Jesus Christ, thy only-begotten Son, that thou hast sent him into this world to save sinners. But now, O Lord, by thy mercy and loving-kindness, thou hast sent thy servants to declare thy wondrous works unto us. Help us, O Lord, to do thy will, and to keep thy holy commandments. O Christ hear us: we have heard in thy word, when children pray to thee, thou hearest them. Oh let our humble prayer come before the! O Lord our heavenly Father, to whom shall we go but to thee? O Lord we must come and bow our humble knees before thee, and pray to thee, for thy goodness to us and to all men. *Amen.*

ARRIVAL OF MISSIONARIES.

It gives us pleasure to be able to inform our readers, that the Rev. Mr. Bailey and the Rev. Mr. Dawson with their wives, who left England last May for India, reached Madras in safety, on Sept. 9th. A few particulars respecting their voyage, extracted from a letter from Mrs. Dawson to a friend in Yorkshire will, no doubt, be interesting to our readers.

Madras, Sept. 19, 1816.

My Dear Christian Friend,

It is with peculiar pleasure, as well as unfeigned gratitude to our divine master, I take up my pen to describe to you his gracious dealings with us, since we took leave of our ever dear friends at D—y, and of you and our worthy pastor in London. We have, at least, known some little of perils by water: but thanks be to him, who can bring good out of evil, I hope it has not been without profit to our souls; for our dangers by raging seas have been sanctified to bring us nearer to the Lord Jesus.

We left you in town on the morning of May 2d, and embarked at Gravesend on the 3rd. We were afterward tossed about in the channel, between Gravesend and Portsmouth by contrary winds nearly a week. This compelled us to put in at Spithead,

where we remained a week waiting for a more favourable wind. May 16th we left Portsmouth, and in the morning of the 26th arrived at Madeira after a very pleasant and short voyage of nine days. The island wore a very pleasing aspect; the sight of a number of high mountains with the clouds laying much below their tops, was engaging and interesting. Brother and Mr. Dawson with the chaplain, immediately after our arrival, went on shore. The account they gave of the natives on their return was truly lamentable; all, with apparent delight, being engaged in the service of sin. The morning following we all went on shore. The vineyards are very beautiful, but what struck me most was the deplorable and wretched condition of the natives.—A vail of ignorance appears to be cast over their minds, so that they seem total strangers to the religion of the bible. This led me to think, Oh happy, happy Britain! You who are favoured with the rich provisions of the gospel, value your privileges, and slack not your hand to help forward the cause of God in foreign lands, by your liberality and prayers; so that the knowledge of the Lord may shortly cover the earth, as the waters cover the great deep; and that every tongue may confess the Lord Jesus, and crown him Lord of all.

We left Madeira June 3d, and had very comfortable sailing for some time. Sunday July 21st. Early this morning a strong gale came on; heavy seas beat against the ship the whole of the day, with many a crash like heavy thunder claps. We could not, of course, have divine service, or go on deck. Soon however, the gale ceased; but through the troubled state of the sea, our ship rolled so much that the sides of the deck often lay under water.

On the 28th we had another storm.—There was at this time, a strange sail at a little distance from us; the sea, however, rose so high that when the

waves were between our ship and the other, we could not even see the top of her masts, and at other times, (i. e. when we were both on the top of the waves,) we were exceedingly high. We seemed to mount up to the heavens, and then were driven down again into the depths. In a few hours this gale ceased, and we again experienced deliverance from the raging billows. I have never seen any other part of creation, that shews forth the power of God, like these mighty waters.

July 29. Another storm more serious than any we had before encountered, arose this morning.—The waves on our broadside were most tremendous, and seemed to threaten our destruction. This was a day of gloominess, lightening, and thunder. The captain, when obliged to go on deck, said "the sails seemed as if they were on fire." We passed a dreadful night. About four o'clock in the morning we shipped a most tremendous sea.—A very heavy wave supposed to be more than thirty feet high above the natural surface of the sea struck our ship. The first officer being on watch, was wedged fast under the wheel by which the helm is wrought, the seat on which he sat was broken and part of it taken away. Another man was driven between the main mast, and the cook-house; one was washed off deck but happily held fast by a rope, so that he did not leave the ship, and a great part of our bulwarks were carried away. Shortly after we shipped another tremendous sea. We could scarcely do otherwise than think a watery grave was soon to be our portion.—The water was six or seven inches high in some of our cabins, and our beds were very wet indeed. All was confusion.—In this situation, Mr. Dawson and myself, and our dear friends, committed ourselves to our blessed Saviour, expecting soon to be with him. He heard our cries, however, and preserved us from our imminent danger.

August 16th, we made the island of St. Paul's. This was a pleasing sight to us indeed, after having been so long without seeing land. We had not experienced since the first gale, being the space of about a month, a comfortable night's rest. The weather continued very cold and stormy with gales and squalls, so that we were under the necessity of having the dead lights up for all that time.—The ship bell through the violent rolling of the ship sometimes tolled, as if tolling for the dead. Our bed was continually wet and mouldy, as if it had been partly dipped in the water; and in such stormy weather it was impossible to get it dry. We were therefore obliged to sleep in the wet. Yet even this is much more than we deserve. Our divine master "had not were to lay his head." However the day after we left St. Paul's the dead lights were taken down, and in a few days our port-holes were opened, though sometimes we got a little water into them. We found it very pleasant to have a little air in our cabins again.

We landed at Madras on the 9th of Sept. and were kindly received by our christian friends.—You will learn from father and mother, that we expect to leave this place in a short time. My health has not been very good a great part of our voyage, through having to lay in a wet bed; it is however, at present much improved. Mr. Dawson has been very well all the voyage; it has indeed proved very beneficial to him.

Mr. D. and myself are likely to go to a very dark corner of the earth.—O that we may follow the example of our dear Saviour, who continually went about doing good. Let me entreat you to strengthen us by your prayers in the dear assembly, to which, through the relationship of grace, we belong. I can assure you, that, though absent in body, we

are often present in spirit with our D—y friends, particularly with you and our ever dear pastor.—May the Lord prosper his labours of love and crown them with an abundant blessing.

I remain,
Very Affectionately, Your's,
In the bonds of the gospel,
S. DAWSON.

THE GOLDEN TREASURE.

WHEN evening-shades succeed the sun,
And all my daily work is done,
Shall I the precious hours amuse
In wanton jests and trifling news?

No; nobler themes demand my care!
Souls cannot feed on empty air:
One book my leisure shall engage,
And pious thoughts attend each page.

Ask you what merit can it claim
Above the books of wit and fame?
It tells me all I want to know,
To make me wise and blest below.

It points the way to realms above,
Where saints with angels dwell in love;
It marks the peaceful paths they trod,
Its theme, is heaven, its author, God.

This book, the wond'rous history shows
How the wide world from nothing rose;
How, from confusion's tenfold night,
Sun, Moon, and Stars burst forth their light.

Here I behold creation's plan,
How earth receiv'd her tenant man:
How bright he rose, how soon he fell,
And born for heaven, was doom'd to hell.

Here I survey, with deepest awe
Heaven's holy, good and righteous law;
Compar'd with this, myself I see
Cover'd with guilt and misery.

Then trembling on destruction's brink,
My soul in deep despair would sink;
But this blest book my peace secures
And whilst it wounds, in mercy cures.

Far above men or angel's thought,
I see my great salvation bought;
For God's own son from heaven came down,
To purchase my immortal crown.

To save me from eternal fire,
Behold him on the cross expire;
With mingled joy and grief, I see
How Jesus liv'd and dy'd for me.

O let mine eyes with sorrow flow,
My heart with thankful wonder glow!
For sinners doom'd to endless pain,
My Saviour dy'd and rose again.

Say ye, whom wit and mirth engage,
The lover's song, or hero's page,
Can all your books produce like mine,
Such glorious deeds, such love divine?

Into this treasure would you look?
The BIBLE is my precious book;
Which early in this happy land,
I learnt to read and understand.

Say, have you liv'd on British ground,
And never once this treasure found;
Or, does it on your shelf appear,
Scarce touch'd or open'd through the year?

Soon the archangel's trump shall blow,
The earth shall melt, the skies shall glow:
Then shall these leaves with piercing light,
Open, to men and angels' sight.

Then shall the judge, with solemn awe,
Pronounce the great eternal law;
Tried by this rule, we then must dwell
In endless bliss, or doleful hell.

Who would not now both search and prize
That book, in which salvation lies;
Which all his sin and cure can tell,
Which leads to heaven, and saves from hell.

Blest Book! with thee, my guide and friend,
My days begin, and sweetly end;
In life, my hope; in death, my stay,
My triumph, in the judgment-day.

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A SERIES OF THE LIVES OF EMINENT MARTYRS, AND OTHER DISTINGUISHED CHRISTIANS.

LATIMER,

BISHOP OF WORCESTER,

(Continued from page 80.)

LATIMER not having talents for state-affairs, had the wisdom not to interfere with them. His talents were those of a private station, and his only ambition was to discharge the pastoral duties of a bishop; neither aiming to display the abilities of the statesman, nor those of the courtier. How very unlike most courtiers he was, will appear from the following story:—It was the custom in those days for the Bishops to make presents to the king on New Years' Day, and many of them would present very liberally, proportioning their gifts to their expectations. Among the rest, Latimer waited upon the king with his offering: but, instead of a purse of gold, which was the common oblation, he presented a New Testament, with a leaf doubled down, in a very conspicuous manner, to this passage, "whoremongers and adulterers, God will judge."

Henry the Eighth made so little use of his own judgment, that his whole reign was a scene of violent passions, which rendered him a mere machine in the hands of his ministers; and he who could make the most artful address to the passion of the day, carried his point. Gardiner, Bishop of Win-

chester, was just returned from Germany, having successfully negociated some commissions which the king had greatly at heart; and in 1539, when a parliament was called, to confirm the seizure and surrender of the monasteries, that subtle minister took his opportunity, and succeeded in prevailing upon his majesty to do something towards restoring the old religion, as being most advantageous for his views in the present situation of Europe. In this state of affairs, Latimer received his summons to parliament, and soon after his arrival in town, he was accused of preaching a seditious sermon. This sermon was preached at court, and the preacher, according to his custom, had been very severe against whatever he had observed amiss. The king had called together several bishops, with a view to consult them upon some points of religion. When they had all given their opinions, and were about to be dismissed, the bishop of Winchester (for it was most probably he) kneeled down and accused Latimer, bishop of Worcester, as above-mentioned. The bishop being called upon by the king with some sternness, to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified it, and turning to the king with that noble unconcern which a good conscience inspires, made this answer: "I never thought myself worthy, nor I never sued to be a preacher before your Grace; but I was called to it, and would be willing, if you mislike it, to give place to my betters: for I grant there may be a great many more worthy of the room than I am. And if it be your Grace's pleasure to allow them for your preachers, I could be content to hear their books after them.—But if your Grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dolt indeed, to have preached so, at the borders of your realms, as I preach before your Grace."

This answer baffled the accuser's malice, the severity of the king's countenance changed into a gracious smile, and the bishop was dismissed with that obliging freedom, which this monarch never used but to those whom he esteemed.

In this parliament, passed the famous act, as it was called, of the six articles, which was no sooner published, than it gave an universal alarm to all the favourers of the reformation, and as the bishop of Worcester could not give his vote for the act, he thought it wrong to hold any office; he therefore resigned his bishopric and retired into the country, where he resided during the heat of that persecution which followed upon this act, and thought of nothing for the remainder of his days but a retired life. Gardiner's emissaries, however, quickly found him out; and something, that somebody had heard him say against the six articles, being alledged against him, he was sent to the tower, without any judicial examination, he suffered, through one pretence or another, a cruel imprisonment for the remaining six years of king Henry's reign.

Immediately upon the accession of Edward sixth, he and all others who were imprisoned in the same cause, were set at liberty; and Latimer, whose old friends were now in power, was received by them with every mark of affection, and earnestly solicited to resume his episcopal office. But Latimer persevered in refusing their request, alledging his great age, and the claim he had from thence to a private life.

Having thus rid himself of all incumberance, he accepted an invitation from Cranmer, and took up his residence at Lambeth, where he led a very retired life; being chiefly employed in hearing the complaints and redressing ths injuries of the poor people. And, indeed, his character for services of this kind was so universally known, that strangers

from every part of England would resort to him; so that he had as crowded a levee, as a minister of state. In these employments he spent more than two years, interfering as little as possible, in any public transactions, only he assisted the archbishop in composing the homilies, a truly useful work, intended to supply the want of preaching, which was then at the lowest ebb. He was also appointed to preach the Lent sermons before his majesty, which office he performed during the first three years of his reign.

As to his sermons, which are still extant, they are, indeed, far from being exact pieces of composition; yet, his simplicity and familiarity, his humour and gibing drollery, were well adapted to the times; and his oratory, according to the mode of eloquence at that day, was exceedingly popular. His action and manner of preaching too, were very affecting, for he spoke immediately from his heart. His abilities, however, as an orator, made only the inferior part of his character as a preacher. What particularly recommends him is, that noble and apostolic zeal which he exerts in the cause of truth, and surely no one was less influenced by any improper motive; or durst with more freedom reprove vice, however dignified by worldly distinctions.

In his third sermon he thus speaks of the progress of the reformation. "It was yet but a mingle-mangle, and a hotch-potch: I cannot tell what," says he, "partly popery and partly true religion mingled together. They can clatter and prate of it, but when all cometh to all, they joined popery so with it, that they marred all together."

In his fourth sermon. he taxes the bishops. "Thou shalt not," says he, addressing himself to the king, "be partaker of other men's sins. So saith St. Paul. And what is it to be a partaker of other men's sins, if it be not to make unpreaching prelates, and to suffer them still to continue in their unpreaching prelacy. If the king should suffer these things, and

look through his fingers, and wink at them, should not the king be partaker of other men's sins? And why? Is he not supreme head of the church? What? Is the supremacy a dignity, and nothing else?—Is it not accountable?—I think verily it will be a changeable dignity, when account shall be asked of it. If the salt is unsavoury, it is good for nothing."

In his sixth sermon having exclaimed against the remissness of the law in punishing duelling, he adds, "what whoredom is used now a days! It is a marvel that the earth gapeth not, and swalloweth us not up. God hath suffered long of his great mercy; but he will punish sharply at length, if we do not repent. There are such dicing houses also, they say, as have not been wont to be; where young gentlemen dice away their thrift; and where dicing is, there are other follies also. For the love of God let remedy be had. Men of England in time past, when they would exercise themselves, were wont to go abroad in the fields a shooting. But now we have taken up with whoring in towns, instead of shooting in fields. I desire you my lords, even as you have the honour of God at heart, and intend to remove his indignation, let these be sent forth, some proclamation, some sharp proclamation, to the justices of peace; for they do not their duty. Justices now be no justices."

Latimer concludes his sermon with an address to the King. "I know no man," saith he, "that hath greater labour than the King. What is his labour? To study God's book: to see that there be no unpreaching prelates in his realm, nor bribing judges; to see to all estates; to provide for the poor; to see that victuals are good and cheap. And is not this a labour, trow ye? Christ teacheth us by his example, that he aborreth all idleness. When he was a carpenter, he did the work of his calling; and when he was a preacher, he did the work of that calling.

In his last sermon, which he tells his audience shall be the last, he will ever preach in that place; he touches upon all the particular corruptions of the age. He begins thus: "*Take heed and beware of covetousness! take heed and beware of covetousness! take heed and beware of covetousness!* and what if I should say nothing else these three or four hours, but these words? Great complaints there are of it, and much crying out, and much preaching; but little amendment that I can see. Covetousness is the root of all evil.—Then have at the root.—Out with your swords, ye preachers, and strike at the root. Stand not ticking and trying at the branches, for new branches will spring out again; but strike at the *root.*"

In the same sermon, he addresses himself frequently, and with great freedom to the king. "I come now," says he, "rather as a suiter to your majesty, than a preacher; for I come to take my last farewell in this place; and here I will ask a petition.—For the love of God take an order for marriages here in England. There is much adultery now a days, not only in the nobility, but among the inferior sorts. I could wish, therefore, that a law might be provided in this behalf, and that adulterers might *be punished with* DEATH! If the husband, or wife should become suitor, they might be pardoned the first time, but not the second.—And here I have another suit to your majesty: when you come to age, beware what persons you have about you. For if you be set on pleasure, or disposed to wantonness, you shall have ministers enough to be fartherers and instruments of it.—Fear not foreign princes, and foreign powers. God shall make you strong enough: fear him; fear not them. Peradventure you shall have that shall move you, and say unto you, "O Sir, such an one is a mighty prince, and a king of great power. You cannot be without his friendship. Agree with him in religion, or else

you shall have him your enemy; fear them not: cleave to God, and he shall defend you. And I require you, look to your office yourself, and lay not all on the officers' backs. Receive bills of supplication yourself. I do not see you now-a-days, as you were wont to do last year. Poor men put up bills every day, and never the nearer. Begin, therefore, doing of your office yourself, now when you are young; and sit once or twice in the week in council, among your lords. It will cause things to have good success, and matters will not be so lingered from day to day."

With equal spirit he taxes the inferior orders of men. "Ye Noblemen," says he, "I wot not what rule ye keep; but for God's sake, hear the complaints of the poor. I cannot tell what revel ye have over-night, whether banquetting, dicing, carding, or how it is: but in the morning when poor suiters come to your houses ye cannot be spoke with. They are kept sometimes without your gates; or if they be let into the hall or some outer chamber, out cometh one or other; 'Sir, you cannot speak with my lord yet, he is asleep.'" And thus poor suiters are driven from day to day, that they cannot speak with you. For God's love, look better to it; speak with poor men when they come to your houses and dispatch poor suiters. In the city of Corinth one had married his step-mother: he was a jolly fellow, a great rich man, belike an alderman of the city, and so they winked at it, and would not meddle with the matter. But St. Paul hearing of it, wrote to them, and in God's behalf, charged them to do away such abomination from among them: nor would he leave them till he had excommunicated that wicked person. If ye now should excommunicate all such wicked persons, there would be much ado in England. But the magistrates shew favor to such, and will not suffer them to be rooted out, or put to shame. "Oh! he

is such a man's servant, we may not meddle with him. Oh! he is a gentleman, we must not put him to shame." And so lechery is used throughout England; and such as is used in no other part else. And yet it is made a matter of sport, a laughing matter, not to be heeded. But beware, ye magistrates; for God's love beware of this leaven. I would wish that Moses's law might be restored for punishment of lechery.—Fear not man, but God. If there be a judgment between a poor man and a great man, what must there be a corruption of justice? Oh! he is a great man, I dare not displease him. Fie upon thee! art thou a judge, and wilt thou be afraid to give right judgment, fear him not, be he never so great a man, but uprightly do justice.

Likewise some pastors go from their cure; they are afraid of the plague; they dare not come nigh any sick body; but hire others, and they go away themselves. Out upon thee: the wolf cometh upon thy flock to devour them; and when they have most need of thee, thou runnest away from them. The soldier also, that should go to war, will draw back as much as he can. Oh! I shall be slain! Oh! such and such went, and never came back! such men went into Norfolk and were slain there. But if the king commandeth thee to go, thou art bound to go. Follow thy occupation: in serving the king, thou shalt serve God.

The first lent I preached here, I preached of restitution. "Restitution," quoth some, "what should he preach of restitution? Let him preach of contrition, and let restitution alone; we can never make restitution." Then say I, if thou wilt not make restitution, thou shalt go to the devil; now choose thee either restitution or damnation. At my first preaching of restitution, one man took remorse of conscience, and acknowledged to me, that he had deceived the king, and was willing to make restitution: so at the first lent, twenty pounds came to my hand for the king's use.—I was promised twenty pounds more for the same lent,

but it could not be made up, so that it came not.—Well, at the next lent came three hundred and twenty pounds more: I received it myself, and paid it to the king's council. Well; now this lent came one hundred and eighty pounds more, which I have paid this present day to the king's council; and so this man hath made a goodly restitution. If every one who hath beguiled the king (said I to a certain nobleman, who is one of the king's council) should make restitution after this sort, it would cough up the king, I warrant you, twenty thousand pounds. Yea, quoth the other, a whole hundred thousand pounds. Alack, alack! make restitution: for God's sake make restitution; you will cough in hell else, that all the devil's will laugh at you coughing. There is no remedy: restitution or hell. Now this is of secret restitution. Some examples have been of open restitution. I am not afraid to name one: it was master Sherington, an honest gentleman, and one that God loveth. He openly confessed that he had deceived the king and made open restitution. Oh, what an argument may he have against the devil!"

Latimer's own apology for his free speaking, shall close our extracts from his sermons. "England," says he, "cannot abide this geer: it cannot hear God's minister, and his threatning against sin. Though the sermon be never so good, and never so true, strait, he is a seditious fellow, he maketh trouble and rebellion in the realm, he lacketh discretion. The Ninevites rebuked not Jonas, that he lacked discretion, or that he spake out of time. But in England, if God's preacher be any thing quick, or speak sharply, then he is a foolish fellow, and lacketh discretion. I will ask you a question: I pray you, when should Jonas have preached against the covetousness of Nineveh, if the covetous men should have appointed him his time. I know that preachers ought to have discretion in their preaching, and that they ought to have a consideration and respect to the place and the time, where and when they preach: and I say here what I would not say in the country, for no good. But what then, sin must be rebuked: sin must be plainly spoken against."

Thus did Latimer, superior to all corruption himself, keep in awe a licentious court. Nor can we wonder at the effect of his preaching, when we consider its freedom. He charged vice so home upon the consciences of the guilty, that he left no room for self-deceit or misapplication: it being a more necessary part, in his opinion, of the preacher's office, to rouse men to a sense of their guilt, than to discourse in an orderly manner on the different doctrines and duties of religion; inasmuch as most men know more than they practice. X.

(To be concluded in the next number.)

PRIMITIVE CUSTOMS.

Rev. Sirs,—As the generality of people are not well informed in the nature of the Fasts and Festivals of the church of England, it is hoped the following extracts, from Wheatley on the common prayer, may be of service to them. *W. P.*

Passion Week.

"THE Sunday before Easter is called *Palm Sunday*, because on this day Christ rode into Jerusalem, and the people cut down *palm branches*, and strewed them in the way.

"The following week was by some looked upon as a distinct time of fasting from the foregoing *Lent*, and as instituted upon different accounts: *that* being observed in imitation of our Saviour's *fasting*, &c. *this* in commemoration of his *sufferings* and *passion* which he then completed. But by others it was only accounted a continuation of the same fast in a *stricter degree;* it being generally called the *Great Week*, not because it had more hours or days in it than any other week, but because in this week was transacted an affair of the *greatest* importance to the happiness of man, and actions truly *great* were

performed to secure his salvation :—Death was conquered, the devil's tyranny was abolished, the partition wall betwixt Jew and Gentile was broken down, and God and man reconciled. It was also called the *Holy Week*, from those devout exercises which christians employed themselves in upon this occasion. They applied themselves to prayer both in public and private, to hearing and reading God's holy word, and exercising a most solemn repentance for those sins which crucified the Lord of life: they observed the *whole* week with great strictness of fasting and humiliation; some fasting three days together, some four, and others, who could bear it, the whole six; beginning on Monday morning, and not eating any thing again till cock-crowing on the Sunday morning following.

Thursday before Easter, April 11th.

"This day is called *Dies Mandati, mandate or maundy-Thursday*, from the commandment which our Saviour gave his apostles to commemorate the sacrament of his supper, which he this day instituted after the celebration of the *Passover;* and which was for that reason generally received in the evening of the day: or as others think from that *new commandment*, which he gave them to love one another, after he had *washed their feet* in token of the love he bore to them; in imitation of which, and as a token of their own humility, the Kings and Queens of England do still, either by themselves or their almoner wash the feet of certain poor people on this day.

Good Friday.

"This day received its name from the *blessed effects* of our Saviour's sufferings which are the *ground* of all our joy; and from those unspeakable *good* things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and by the shedding of his own blood, obtained eternal redemption for us.

" The commemoration of our Saviour's sufferings hath been kept from the very first age of christianity, and was always observed as a day of the *strictest fasting and humiliation;* not that the grief and affliction they then expressed did arise from the loss they sustained, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the cross.

Easter Eve.

" This Eve was in the ancient church celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted torches both in their churches and their own private houses, and with the general resort and confluence of all ranks, of the magistrates as well as the people. At Constantinople it was observed with most magnificent illuminations, not only *within* the church, but *without.* All over the city lighted torches were set up, or rather, pillars of wax, which gloriously turned the night into day. The whole was designed as a forerunner of that great light, even the *Sun of Righteousness,* which the next day arose upon the world.

" As the day was kept as a strict fast, so the *vigil* continued at least till *midnight;* the congregation not being dismissed till that time; it being a tradition of the church that our Saviour rose a little after midnight: but in the East the *vigil* lasted till *cock-crowing;* the time being spent in the law and the prophets, in expounding the Holy Scriptures, and in baptizing the Catechumens.

Easter Day.

" As for the manner of observing it we find that it was always accounted the *queen, or highest of festivals,* and celebrated with the greatest solemnity. In the Primitive times, the christians of all churches on this day, used this morning saluation, *Christ is risen;* to which those who were saluted, answered, *Christ is risen indeed;* or else thus, *and hath appeared unto Simon.*

Continuance of this Feast.

" Among the Primitive Christians this Queen of Feasts, as those fathers call it, was so highly esteemed, that it was solemnized fifty days together, even from Easter to Whitsuntide: during which whole time, baptism was conferred, all fasts were suspended, and counted unlawful; they prayed standing in token of joy, thereby making every one of those days in a manner equal to Sunday. As devotion abated, this feast was shortened, yet long afterwards, the whole weeks of Easter and Whitsuntide were reckoned as *holy days*.

Low Sunday.

" Upon the first Sunday after Easter-day, it was a custom of the ancients to repeat some part of the solemnity which was used upon *Easter day:* from whence this Sunday took the name of *Low Sunday*, being celebrated as a *feast*, though of a *lower* degree than *Easter-day itself*.

The Rogation Days.

" About the middle of the 5th century, Mamercus, Bishop of Vienne, upon the prospect of some particular calamities that threatened his diocese, appointed that extraordinary prayers and supplications should be offered up with *fasting* to God, for the averting those impending evils, upon three days immediately preceding the days of our Lord's ascension; from which supplications or rogations, these days have ever since been called Rogation Days. In these fasts the Church had a regard, not only to prepare our minds to celebrate our Saviour's ascension after a devout manner; but also by fervent prayer and humiliation to deprecate God's displeasure; that so he might avert those judgments which the sins of a nation deserved; that He might be pleased to bless the fruits with which the earth is at this time covered; and not pour upon us those scourges of his wrath, *pestilence* and *war*, which ordinarily begin in this season.

" At the *Reformation*, when all *processions* were abolished by reason of the *abuse* of them; yet for re

taining the *perambulation of the circuits of Parishes,* it was ordained, "That the people shall once a year, at the time accustomed with the Curate and substantial men of the parish, walk about the parishes, as they were accustomed, and at their return to church, make their common prayers; provided that the Curate in the said common perambulations, used heretofore in the days of the *Rogations,* at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the encrease of his fruits upon the face of the earth, with the saying of the 103d Psalm, at which time also the minister shall inculcate this and such like sentences; *cursed be he that translateth the bounds and doles of his neighbours.*"

METHODIST ADDRESS ON THE PRESENT TIMES.

Resolved on by all the Members in London, of the Committee for guarding the Privileges of the Wesleyan Methodists, at a Meeting held Feb. 6, 1817, and recommended to be read to their societies by their preachers throughout the Kingdom.

Rev. Joseph Entwistle, Chairman.

Dear Brethren,

At a time when great distress is experienced by multitudes in different parts of the United Kingdom, from the dearness of some articles of provision and the want of employment, and when advantage is taken of this by many ill disposed persons to excite a spirit of infidelity, discontent, disloyalty, and insubordination, we hope we shall not be thought chargeable with an unseasonable intrusion, if, being appointed to watch over the privileges of our connexion, we express, in such an afflictive crisis of affairs as the present, our deep concern that all the members of our large body should continue to manifest their loyalty by their peaceable and orderly conduct. We would always wish studiously to avoid

interference with any question merely of a political nature, but some of the best interests of religion and of social order are deeply involved in the present agitations of the public mind.

It has pleased God, in the all-wise dispensations of his providence, greatly to disappoint the hopes of the husband-man, and to cause the weeks of the harvest to fail; and although the horrors of war have at length ceased, yet the return of peace has not yet been followed by the blessings of plenty.—Hence we have a call for the exercise of patience, prayer, and faith, until the scourge be removed.

The usual channels of commerce have also for a season been interrupted, by new relations with foreign powers; and the demand for our manufactures has, from various causes, been decreased.—The vast consumption of articles by our army and navy has been diminished, while some thousands of hands discharged from them, and from different public works, have been thrown out of employ.—The number of the poor has greatly increased, and the poor rates have been excessively but unavoidably augmented. Multitudes, unable to meet increased charges with diminished income, have reduced their concerns and their expenditure. Thus trade has been checked in a variety of ways, and many of the most industrious and deserving persons have been deprived of the means of support. Many families have been reduced from affluence to penury, from a state of abundance to the want of necessaries.—Under these circumstances some men have endeavoured to aggravate the public distresses, and infidelity has, by various profane publications, sought to destroy the consolations of religion. But "God is our refuge and strength, a very present help in trouble." "Though weeping may endure for a night, joy cometh in the morning." We are still encouraged to "trust in the Lord, to give thanks at the remembrance of his holiness;" "for his anger

endureth but a moment; in his favour is life." — He may have a controversy with us for our national sins, for our "contempt of his word and commandments;" but he hath not forsaken us, for we have many indications of his mercy.

The present distresses may have been permitted in kind severity; and in the hands of God may become moral blessings. A state of uninterrupted temporal prosperity is seldom best for man. It frequently produces luxury and profligacy. But in the day of adversity he will consider.

It is recorded of an ancient city, that "this was her iniquity: that pride, fulness of bread, and abundance of idleness was in her and in her daughters; neither did she strengthen the hand of the poor and needy." This was an infinitely worse state than to be depressed by poverty; but we have reason to rejoice that this is not the character of our nation: for there has been a general concern to strengthen the hands of the poor and needy, to visit and relieve the fatherless and widows in their affliction. Notwithstanding the present calamities, we have strong confidence in the opinion of our mercantile friends, that there is good reason to hope that, ere long, new channels of commerce will open; and that employment will be found for the labouring classes. And while it is our duty to pray for this blessing, and also that it may please God "to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them," we may entertain a persuasion that, if the nation at large be sincere and earnest in thus seeking the blessings of Divine Providence, in due time these blessings will be granted.

It is with pleasure that the committee recognize the uniform attachment shown by the Methodist societies at large to the person of the Monarch, and the constitution of the country; and they recollect how, at different critical and unquiet former pe

riods, they have maintained a peaceable demeanour, and filled up the civil, social, and religious duties of life, in the most exemplary manner. But, in the present season of unparalled distress, they feel anxious to prevent every member of the Methodist societies from being misled by the delusive arts of designing men: and to guard them, in the most solemn manner, against attending tumultuous assemblies, joining themselves by oath, or otherwise, to illegal political societies, and engaging in any projects contrary to the duties of true christians and loyal subjects.

In reference to recent outrageous events, we may adopt the language of the Leeds conference, 1812. "We look at the principles which have given birth to this state of things with the utmost horror; principles which are alike destructive to the happiness of the poor and of the rich. We therefore, as faithful Ministers, cannot refrain from sounding a solemn alarm, lest any of our people should be drawn away by the dissimulation of evil-disposed men.—We proclaim loudly and earnestly, "Fear the Lord and the King, and meddle not with them that are given to change." Avoid them.—Come not near them. Say of them, "O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united."—"Destruction and misery are in their ways; and the way of peace have they not known." O brethren, what would be our grief and distress, if, after all our labours, publicly, and from house to house, and after having in the face of the world vouched for your loyal, your peaceable, and your honest deportment, we should be deceived in any of you? We can scarcely think of this: but forgive our godly jealousy, and justify our expectations, and ye shall be the crown of our rejoicing when these times of delusion shall have passed away. We know well, and feel for the situation of the poor, their want of employment

and the dearness of provisions; but murmuring and discontent will not alleviate their sufferings, they will rather aggravate them. Be ye therefore patient. Let the richer brethren assist those who are poor, and let all hope and trust in him who hath said, "I will never leave thee nor forsake thee; and in due time you shall reap, if you faint not."

An Address to Sunday Scholars and their Teachers

(*No.* VI. continued from Page 95.)

My dear Brethren and Children,

THROUGH the kind providence of God, we are permitted to assemble together this morning on a very pleasing occasion. I hail the occurrence with delight. It affords me the greatest satisfaction to see you introduced into this spacious room, for your comfortable accommodation.* Great have been the inconveniences under which you have laboured, for several years. And I cannot avoid embracing this opportunity of highly commending your persevering diligence and attendance through the various discouraging circumstances to which you have been necessarily exposed. Your past attention to the School, under those unfavourable appearances, exceedingly raises my hopes respecting you in future. That these hopes may be realised I beg leave to address a few words, first, to you my much respected friends, the *teachers;* and then to you *my beloved children,* relative to your future conduct as connected with the school.

You my dear friends, the *teachers,* are engaged in a great and good work. What portion of your time is more usefully or more honourably spent than in assisting to educate these children of the poor, and to "bring them up in the nurture and admonition of the Lord?" Ephes. vi. 4. I trust I

* This Address was delivered at the opening of a new School Room.

may also appeal to you that no portion of your time is spent more happily; and that in this labour of love to them, you find your own greatest pleasure. Go on doing good in the useful employment you have undertaken: and "be not weary in well-doing, for in due season ye shall reap if ye faint not."—Gal. vi. 9. The blessed sound awaits you: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv. 23.

Much, very much, of the credit and usefulness of the school depends upon you: your charge is great and important, and should be diligently attended to. Be regular in your attendance at the school. Be punctual to its time of opening. Be diligent in your teaching. Be unanimous in adhering to regular method. Be attentive to the preservation of good order and silence. In your mode of instruction, and whole behaviour towards the children, endeavour that such a proper authority may be mixed with such remarks and expressions of real affection for them, as may secure their respect, while you engage their love. Be watchful over every individual in the particular class which is committed to your care. Become acquainted with them, if possible, at home, as well as in the school. Learn what is their conduct, their habits, and their dispositions. Be careful, with particular care, to go before them in a good example, both in the school, and in the church, and in the world.—Could you bear the reproof, "Thou, that teachest another, teachest thou not thyself?" Rom. ii 21. God forbid that you should ever deserve it. I am "persuaded better things of you." Heb. vi. 9. Yet "I beseech you, brethren, suffer the word of exhortation." xiii. 22. Be scrupulously attentive in every particular to the propriety of your own conduct, so will your instructions have the greater weight

with them. Amongst yourselves let mutual offices of kindness and good-will abound. "Be kindly affectioned one to another with brotherly love." Rom. xii. 10. "Love as Brethren," 1 Pet. iii. 8. as Brethren associated together in the same heavenly work. And let the school have an interest in your prayers continually; that it may be a blessed means of promoting the salvation of many souls, and be greatly for the glory of our divine Redeemer.

And now I must speak to you, *my dear Children*, about whom all this care is shown, and all these pains are taken. How anxiously do we wish and pray that our "labours may not be bestowed upon you in vain." Gal. iv. 11. Be assured that our affection for you is great; and that we earnestly desire to see you improving in knowledge of the Scripture, and growing in grace. Our wish is to do you good. Think of us as your best friends, who desire nothing so much as to teach you that knowledge, "which is able to make you wise unto salvation," 2 Tim. iii. 15. and who ask nothing of you in return, but regularity and diligence in the school, and attention to our instructions. We are displeased and hurt when we see any of you negligent, inattentive, or disorderly. To reprove or punish you is painful to us: much rather would we that you should deserve praise and reward. We earnestly wish to see you actuated by a desire to profit, and by a spirit of gratitude and affection. We hope that you will love your school, your teachers, your ministers, and each other; above all, that you will love that God, who in mercy has raised up for you all these instruments of good; and that Saviour, of whom you read and hear that he gave his life to save you from your sins. Oh! value the privileges which you enjoy; and show that you value them, by diligently endeavouring to make the most of them.—Let no idleness or foolish play induce you to be negligent in your attendance, or careless in your atten-

tion while your are present. Throw not away the great and blessed opportunities which you now possess. Ah! what misery are you laying up for yourselves, if hereafter you have to lament a soul lost through your own neglect of the means of grace mercifully provided for your spiritual instruction.—Our hearts bleed whenever we have reason to fear that such may be the case with any of you. On the other hand, what blessedness are you laying up in store, if now in your early years you are learning to "know the only true God, and Jesus Christ whom he has sent." John xvii. 3. What needful strength are you deriving for the temptations and trials which you will meet with in the world on which you are entering! What principles of godliness, righteousness, and truth! What sources of happiness, satisfaction, and peace! What consolation and comfort against an hour of death! Oh! my children, what glory is treasuring up for you in the eternal world, if now you are experimentally and practically learning the principles of Gospel Truth, and acquiring habits of true and decided religion.—May they grow with your growth, and strengthen with your strength, that after a life of usefulness amongst men, and of devotedness to Christ, you may come to your end "as a shock of corn cometh in his season," Job. v. 26. full of grace, full of faith, full of good works, and ripe for glory!

We desire you then to be early and regular at the hours of school; to be devout at the time of prayer: and to be animated and spiritual in time of singing. While you lift up your voices, let your hearts be lifted up also; and while you are careful to preserve the harmony of the tune, be careful at the same time to "make melody in your hearts to the Lord." Ephes. v. 19. "Sing ye praises with understanding."—"I will sing with the spirit, and I will sing with the understanding also." Ps. xlvii. 7.—Cor. xiv. 15.

Be also diligent in learning to read and spell; assiduous in committing to memory your catechisms and tasks; and attentive to all the exhortations which are addressed to you. The object of the Sunday School is to "train you up in the way you should go, that when you are old you may not depart from it." Prov. xxi. 6. It is to furnish your minds with those divine truths, which are infinitely superior to all other knowledge, and to sow in your hearts the seeds of everlasting life. Our desire is, that after the pattern of your blessed Saviour you may "increase in wisdom and stature, and in favour with God and man." Luke ii. 52. We would not willingly be wanting to you: do not you be wanting to us and to yourselves. We pray for you, that God may abundantly bless the means which are used for your instruction in the divine truths of the gospel, and that while we "plant and water," he may "give the increase." 1 Cor. iii. 6.

A SHORT SKETCH OF THE BOOKS, CONTENTS, AND WRITERS OF THE OLD AND NEW TESTAMENTS.

Continued from page 370. Vol. V. ‡

JUDGES.

THE children of Israel again did evil when Ehud was dead, and were again delivered into the hands of their enemies, and mightily oppressed by Jabin, king of Canaan; (now reigning in Hazor.)

Deborah, a prophetess judged Israel at this period.* Inspired by the spirit of prophecy, she called

‡ N. B. The Sketch inserted page 54 should follow this Sketch, that having been printed before this by mistake.

* Shamgar who is mentioned in the 31st verse of the third chapter, as having been a deliverer of Israel is generally supposed to have been the judge, between the days of Ehud and their subsequent rebellion: although his presidency is not mentioned on account of its shortness.

Barak, the son of Abinoam, and commanded him to take ten thousand men of the children of Naphtali and Zebulon, to meet Sisera, the captain of Jabin's army, at the river Kishon. At his request Deborah promised to go with him, but at the same time assured him, that the conquest would produce no glory on their part: as God would deliver Sisera into the hand of a woman.

All necessary provisions having been made on either side; the day of battle arrived. Sisera and all his host were driven before the sword of Barak, insomuch that he himself left his chariot and fled on foot. Being at length overcome by fatigue he took refuge in the tent of Jael, the wife of Heber, the Kenite. After having taken some refreshment he laid himself down to sleep, when she smote a nail into his temples, "*so he died.*" The whole army also perished. Thus God that day subdued Jabin, king of Canaan, and delivered Israel. Upon this memorable occasion, Deborah composed a song celebrating their recent signal deliverance, and ascribing the glory to God.

Again the Jews turned aside from the commandments of God, and were again oppressed by their enemies. The Midianites prevailed against them; and when the seed time was past, they and the Amalekites destroyed the increase of the earth, leaving neither cattle, nor corn for their sustenance. The hope of being saved was now almost taken away: their enemies overran the land, having camels without number, and themselves being as grasshoppers for multitude.

In the midst of their distress, God sent a prophet, by whom he reproved them for their ingratitude, reminded them of his having delivered them from the hands of the Egyptians, and of their obligation to obey his statutes; notwithstanding which, they

had neglected his service and preferred the gods of the Amorites. *

The time for their deliverance now drew near.—Whilst Gideon was privately threshing wheat by the wine-press, to prevent its being seized by the Midianites, the angel of the Lord appeared to him, assured him of the presence of God, and gave him commission to rescue Israel from the hand of Midian. Gideon stated his unworthiness to be thus honoured, being of low descent and the least in his father's house. On a repeated promise of success, he requested a sign in proof of the commission being from God. Not knowing that he had been conversing with an heavenly messenger, he asked permission to bring to him some refreshment. He went in, made ready a kid, and speedily laid it before the angel, with the broth and unleavened cakes. At his command, he laid the flesh and the cakes upon the rock, and poured out the broth. Then the angel of the Lord put forth the end of the staff that was in his hand, and fire arose out of the rock and consúmed the whole; then he departed out of his sight. Gideon, who till now had supposed him to be a prophet, overcome by astonishment, concluded that he was undone because he had seen an angel of the Lord face to face. †. However, God again condescended to allay his fears, and assured him that he should not be destroyed. Gideon on this sacred spot erected an altar to the Lord, and called it *Jehovah-Shalom*, or *Peace of God*. Having received his commission, he on the same night began its execution by throwing down the altar of Baal,

* Doubts have been entertained respecting the person of the prophet here mentioned; some having supposed he was an angel, others a prophet like his brethren; the latter supposition appears the more probable, though his name is not mentioned.

† How prone are we to construe our greatest mercies into unfavourable appearances and omens of destruction.

which his father had set up, and cutting down the adjoining grove, and burning it with bullocks as a burnt offering to God.

The men of the city, on the following morning, having found out the perpetrator of *this sacrilege*, went to Gideon's father, and commanded that his son should be given up. Joash, unwilling to do this, boldly replied, that if Baal was a God, he would avenge the crime without their interfering. §

Gideon without delay blew a trumpet, and sent messengers throughout all Manasseh, Asher, Zebulon and Naphtali; and their troops were sent out to meet him. The time of trial now being near, his confidence began to relax, and he requested that an assurance of the promise might be repeated; as a sign whereof he was to lay a fleece of wool on the threshing floor, upon which the dew was to fall, and no where else. In the morning he arose and found it was so. Still unbelief prevailed, he therefore requested to make one more experiment, namely, that on the following night the fleece should be dry, and the surrounding plain be covered with dew. In the morning, (finding it according to his desire,) his doubts were removed, and he pursued his duty with cheerfulness.

Then Jerub-baal, (or Gideon) and all the people that were with him, rose up early and pitched beside the well of Harod; the Midianites being on the north side of them.

Before the contest commenced, God intimated that the army was too numerous to overcome their enemies; and commanded a proclamation to be made throughout the camp, *that all those who were fearful and afraid were at liberty to return;* lest, through the victory being gained by such large forces, Israel should boast, and ascribe it rather to

§ Joash, on this occasion, gave Gideon the name of Jerub-baal, or the adversary of Baal; by which name he is sometimes called

their own power and skill, than to God. On this, 20,000 men returned, leaving only 10,000. Notwithstanding this decrease, their force was still too great, and, as a farther trial of their courage and sincerity, Gideon had recourse to the following plan :—He led them down to the water to drink, those who knelt down he rejected ; but those who, intent upon their expedition used a more hasty method of quenching their thirst, he reserved for his service. Thus only three hundred men remained. And by these, God declared that he would deliver the Midianites into the hand of Israel.

The soldiers with their trumpets and a small quantity of provisions, went down (the same night) into the valley in which their enemies lay encamped. When Gideon had arrived there, he overheard one of their soldiers relating a remarkable dream to his comrade. It was, that a Midianitish tent was overthrown by a barley-cake falling upon its top. His friend answered that the interpretation of the dream related to the victory of Gideon, for God had surely delivered them into his hands. This greatly encouraged Gideon and those who were with him.

He now divided the men into three companies, each man holding in his hand a lamp concealed in a pitcher ; and having given them orders to follow his example when he should blow his trumpet, they surrounded the camp. When the signal was given they at once blew their trumpets, broke their pitchers, and shouted *the sword of the Lord and of Gideon.* The host, alarmed by the sudden tumult and number of lights, concluded that they were surrounded by their enemies, and must either die on the spot or be taken prisoners. Many with one accord, therefore, *as a neighbourly charity,* slew each other to prevent the disgrace of falling by their enemies.‖

‖ This was frequently the case in ancient battles ; the disgrace of captivity being esteemed more terrible than death. It was common also for Generals to commit suicide when their plans

Instead of rejoicing in their deliverance, the Ephraimites murmured because Gideon had not sought their aid. But their anger was soon pacified by Gideon telling them, that they had been more honoured than himself; for that the princes had been delivered, not into his, but their hands.

In the meanwhile the remainder of the Midianites fled, and no time was lost in their pursuit — Gideon hasted to Jordan, and passed over with his chosen band, "*faint yet pursuing.*" He overtook the Midianites, many were slain, some fled, and Zebah and Zalmunna their kings were made prisoners.

Gideon returned to Succoth, and slew the inhabitants for their ill-treatment of him. He broke down the tower of Penuel, slew the men of the city, and also the kings of Midian, on discovering that they were the murderers of his brethren, otherwise he intended to have preserved their lives.

The Israelites, to reward Gideon, now desired to make him their king: but his piety and humility prevented him from receiving their offer, and led him to remind them that God was their only rightful sovereign.

Gideon, as a memorial of their gratitude, requested them to contribute towards the making of a golden Ephod, which being done, contrary to the command of God, became a snare to his family, and was afterwards worshipped as an idol. Gideon died in a good old age and was buried in the sepulchre of Joash, his father, in Ophrah, of the Abiezrites. D. E. F.

(To be Continued.)

were frustrated, or their armies surrounded:—this was the case of Saul and his armour-bearer, 1 Sam. xxxi. 4, 5, 6. Hannibal, the deadly enemy of the Romans, always carried a sufficient quantity of poison in his ring, lest he should not be able to effect his death in any other way.

RELIGIOUS INFORMATION.

Letters to the British and Foreign Bible Society.

From a Catholic Gentleman in Swabia.—Dec. 18, 1816.

A desire after the heavenly book of the New Testament shows itself among all classes, and is continually increasing. A great number of the clergy in this diocese are actively engaged in promoting a more universal knowledge of it. The moral effects, likely to be produced, are incalculable.—A venerable old man of seventy-two, Chaplain in R—, had no sooner heard that I had sent some copies of the new testament to the Dean of the Chapter, than he ordered his horses to be put to, and drove to the Dean, fearing all the copies might be disposed of, and begged to let him have two dozen, saying to him: "I am on the brink of the grave, what legacy more precious could I leave to my near relations than the invaluable word of our blessed Redeemer."

I have been enabled to distribute, in the course of this year, 9436 copies of the Testament.

Some Chinese receiving christianity.

From the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society.

Batavia, August 12, 1816.

A member of my Portuguese congregation came to me, last week, and said, "I am acquainted with some Chinese, who generally come to me twice a week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater

excellence than those of any other book they have ever read. This Portuguese is one of my Catechumens, and thanks be to God, I may say, that he is my crown, and the first fruit of my labours here.—*These Chinese have already turned their idols out of their houses, and are desirous of becoming christians.*

Another of my Portuguese pupils came to me, a few days ago, and told me, "that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of christianity; he seems to love Jesus Christ better than Confucius, and wished I would give him a few more books in the Chinese language; *he has, likewise, turned his paper idols out of his house, and is ardently desirous of becoming a christian.*

I was lately on a visit to a gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said, "I have read Mr. Morrison's New Testament with pleasure; it is very fine, and it would be well if every one led such a life, as Jesus Christ has taught them to lead." I cannot describe to you what effects these words, spoken by a Chinese had upon me.

I commenced a discourse with him, about his many idols, and said, "you believe, by the doctrines of Confucius, that there is but one God who has made heaven, the earth, man, and every living creature." "Yes," answered he; "but God is too far above us; we dare not address ourselves to him, without the intervention of the demi-gods." I then said, "as God is the creator of mankind, should we not, therefore, call him our common Father?"—"Yes, certainly!" was his reply. "Well, if this be admitted, are not children obliged to place confidence in their Father?" Answer—"Most assuredly." "In what consists this trust?" No answer.—"Are not you a father of five sons?" "Yes," was his reply. "And, now, what would you think or

do, if three of your sons took it into their heads, to paint images upon paper, or carve them out of wood; and, when finished, pay them all the veneration, and put that confidence in them, which are justly due to you, as their father? Would you quietly submit to such conduct in your sons? "No! I would severely chastise them, and place them in a mad-house, as labouring under a fit of insanity." "But, if they acknowledged, by way of exculpation, that, from the great veneration they had for you as their father, they could not venture to approach you, but through the intercession of images, which they themselves had made, what would you say then?" I should answer—"I have chastised you for your want of confidence in me; these images being unable to hear, see, move, or help themselves, I pronounce you to be out of your senses." "But," said I, "do you act more wisely than they, when you worship the idols in your temples, and pay every honour to them in your houses, which is due to our heavenly Father only?" "Ah!" replied the Chinese, "we have never directed our views so far; but I am convinced that our idolatry can never be pleasing to the only true God, and that, by so doing, we provoke his vengeance upon us."

The conversation being ended, he went home, seemingly dissatisfied with himself; and, on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese Temples, and contents himself with reading the New Testament, and other religious writings, with which I supply him from time to time. Is it likely that this Chinese is far from the kingdom of God? Is not the grace of God, and the power of the Holy Spirit, able to convert, even Chinese, to the true christian faith?—Many of the Europeans here are inclined to doubt this, and, therefore, look upon my labour as an unnecessary waste of time; but their seemingly re-

pulsive doubts animate us to greater zeal, and strengthen our faith and hope, that God will convince such unbelievers, by the evidence of facts, that the labours of his servants among the Chinese, will not be "in vain in the Lord."

Execution of Sarah Perry, on Monday, Feb. 24.

Sarah Perry, who was convicted on Friday, of the murder of her infant, was executed in front of Newgate. She was attended by the Rev. Mr. Cotton, the Ordinary of Newgate, who humanely assisted her up the fatal steps, she being almost lifeless when brought out. Two other Clergymen joined Mr. Cotton in pious exhortation, during which the unfortunate culprit fainted away; and in a few seconds she was launched into eternity. In her person she was tall and thin, and not less than 40 years of age. After hanging the usual time, the body was carried away in a cart for dissection at one of the public hospitals. What an exceedingly awful warning is the above account, against the breach of the seventh commandment.—Thou shalt not commit adultery.

The Rev. Daniel Corrie has just favoured us with several very interesting papers, taken from his private memorandums while in India. With these in succession we mean to gratify our readers, and introduce them by

AN ACCOUNT OF SERJEANT LAURENCE,
Who died at Chunar, Bengal.

On Wednesday night, July 8, 1807, died in Chunar Hospital, Serjeant Laurence, of Artillery Invalids. From various conversations I had with him, I learned that he was born of pious parents, who lived near St. Albans. His grandfather was of the denomination of baptists, and his father was

brought up and baptized into the same denomination, but marrying a pious woman from among the independents, used latterly to attend divine worship and to communicate with that class of christians.—It seems this man made some profession of religion in his youth, and changed his principles of church government more than once, though he did not speak particularly on this subject. When grown up he left his father's house, and went to live in London, where, not finding employment, he spent the money his father had given him. Falling into loose company and habits, he was ashamed to return, and took the resolution to enlist in the East India Company's service. Accordingly he came out to this company, in the European Regiment, but was afterward selected for the artillery, and at the close of the last war was invalided and sent to Chunar.

The first I saw of him was on the evening of Tuesday the 24th of March last. As I was returning to my quarters he came up to me, and told me he wished to have some conversation with me, that he was not well in body, but was worse in mind, and, said he, "a wounded spirit, who can bear?" On the 26th he came again to me, when he said, "he was descended of pious parents as above-mentioned, and added that he had been twenty-two years in this country, had been often in the midst of carnage and slaughter, and though conscience would sometimes trouble him, he had put off all serious thought, chiefly by drinking to excess at every opportunity; that the preceding Sunday as I was preaching from Psalm cxi. 10, the word so affected him with a sense of his guilt and folly, that he could refrain no longer. The new testament which Mr. Forsyth had given me, was very serviceably disposed of to him, and from this time till he went to the hospital, he came to my quarters every Sunday evening except once, and sometimes in the week for reading the scriptures and prayer. On these occa-

sions he was usually full of doubts and fears respecting the reality of his own conviction of sin, and lest the day of grace was past; using such expressions as these, "I fear I do not feel any thing of the evil of sin. I fear my heart is not right with God," and generally asked an explanation of some passage respecting the sin of unbelief, and the danger of presumption. I regret I did not note down more particularly what passed between us on these occasions, and that I did not always make a memorandum when he came to me. I find the following observations respecting him among my papers;—April 3, Serjt. L—. came at seven o'clock, the remembrance of his former life oppresses him, he hates his former ways, and avoids evil company.—Sunday evening, April 5, Serjt. L—, came this evening, I hope he is in earnest, though oppressed with doubt and fear. May 10, Serjt. L. tells me that after reading Doddridge's sermons on "One Thing is Needful," his mind was dreadfully alarmed, and so agitated that he could not even lay down upon his bed at night, but continued walking about for four hours after all were gone to rest. His mind is now more composed, but he fears the day of grace is past. May 13, Serjt. L. told me he was so affected while reading Newton's tenth hymn, that he could not get through it for some time.—May 17, he told me that the first thought that entered his mind this morning was my text, "if any man have not the spirit of Christ he is none of his," and that he found much pleasure in the sermon.—Hope rises in his mind, through the mediation of Christ. June 7, Serjt. L. this evening says, "he sometimes finds the word of God precious, and feels something of hope, and trusts the Lord will pardon his sins, through Jesus Christ. On some day between this and the following Sunday he was carried to the hospital. I was at this time very unwell and afraid to expose myself to the heat, therefore did

not visit him so often as I now vainly wish I had done. I find on Sunday, June 14, this memorandum. In the evening I went to the hospital after many fears respecting the propriety of going out, and perhaps increasing my fever. Serjt. L. finds sometimes a disposition to pray; but his hope of salvation is very low; when he would think of good, evil is present with him.

On Sunday, July 5, astonishment was no less excited than an interest in his soul's welfare.—Hitherto in our communications he had spoken little, and when I had explained the scriptures on which he wished for information, and we had read and prayed together he never staid longer, nor when we met at other times did he ever shew a disposition to any further conversation, than a reply to any observation I might have made; but now his mouth was opened in a really wonderful manner. He seemed at no loss for words, and his expressions appeared to me really eloquent. I lament that the distance of the hospital from my quarters, at least a mile, rendered me incapable of recollecting all that he said, with precision. I have therefore confined myself to expressions and words that I perfectly remembered. They on review appear far less interesting than when I heard them from his lips. The look, the tone of voice, the emphasis with which he spoke, gave his words an effect it is impossible to convey to those who were not present. There were also many important connecting observations, the express words of which I had forgotten, and therefore did not attempt to supply. I have given his own course expressions also, as more characteristic of the man, than the account would appear without them.

(To be concluded in the next number.)

Love of the Bible.

At a meeting of a Bible Society, at Aberdeen, in Scotland, a clergyman from one of the Orkney Islands, which lie near Scotland, told the following pleasing circumstances, of which he was a witness.

Last week a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck, situated so that no human aid could possibly be tendered for the preservation of the crew. In a short time she went to pieces.—The spectators on shore beheld, with bitter grief, the awful situation of those on board; but they could render no assistance. All on board perished, except one youth. Driven by the waves, as he clung to a piece of the wreck, half-naked and half-drowned, he reached the shore. A small parcel was observed to be tied fast round his waist with a handkerchief. Some thought it must be his money; others, that it was the ship's papers; and others said it was his watch. The handkerchief was untied and opened; and to the surprise of all who were collected, it was found to contain his Bible—a Bible given to the lad's father, from the British and Foreign Bible Society. On a blank leaf was a prayer written, that God would make the gift the means of saving his son's soul! On another blank leaf was an account how the Bible came into the old man's hands; and hearty expressions of gratitude to the British and Foreign Bible Society were there written by the old man. His prayer was, that his son might be enabled to make the Bible his constant counsellor; and he wrote that he could not allow his son to depart from home, without giving him the best pledge of his love—a Bible, although that gift deprived the other parts of the family of it. The book bore evident marks of being often read with tears.

THE MISSIONARY CAUSE.

THIS CAUSE shall never want a friend,
Till sun, and moon, and stars shall end;
Its radiance shines the world around,
Far as the earth's remotest bound.

This Cause is God's, and will prevail,
Though hell with all its powers assail:
The Saviour will the vict'ry gain,
To hell's dismay, and endless pain.

This Cause its glory upward bears,
Attended by ten thousand prayers;
Give it, my soul, thy utmost aid,
By Converts thou shalt be repaid.

This Cause its banners now displays,
In foreign realms, to Jesu's praise;
Ten thousand voices from afar,
Hail the triumphant gospel car.

Ride forth Immanuel—great and good,
Secure the purchase of thy blood,
Each holy Mission now succeed;
Accomplish what thou hast decreed.

Now send thy peaceful heralds forth,
From East to West, from South to North;
Let kingdoms own thy sovereign sway,
Hasten the grand millennial day.

Ye Angels who in glory shine,
Your efforts with our own combine;
With rapture sweet strike every chord,
Sing hallelujahs to the Lord.

CHORUS.

The Cause of God is grand indeed,
The Saviour did for sinners bleed;
Now raise your voices to the sky,
And bless the Lord who reigns on high.

Inkersley, Printer, Dewsbury.

THE

COTTAGE MAGAZINE;

OR

Plain Christian's Library.

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A SERIES OF THE LIVES OF EMINENT MARTYRS, AND OTHER DISTINGUISHED CHRISTIANS.

LATIMER,

BISHOP OF WORCESTER.

(Continued from page 118.)

UPON the revolution which happened at court, after the death of the Duke of Somerset, Latimer seems to have retired into the country; and, during the remainder of that reign, made use of the king's license as a general preacher, in those parts where he thought his labours might be most useful. But shortly after the following reign began, he was ordered by the Bishop of Winchester, who was then prime-minister, to appear before the council. He had notice of the design of his enemies some hours before the arrival of the messenger, but he made no use of the intelligence. Like other eminent reformers, he chose rather to meet than to avoid a question; thinking that he could not give a nobler testimony to the uprightness of his conscience, than by shewing the world that it was a sufficient security to him, in whatever dangers it might involve him. He set out, therefore, immediately for London; and, as he passed through Smithfield, where heretics were usually burnt, he said cheerfully, "This place has long groaned for me."

The next morning he waited on the council, who, having loaded him with many severe reproaches, sent him to the Tower.

This was Latimer's second visit to this prison. He now, however, met with harsher treatment, and had more frequent occasion to exercise his resignation. But he not only strikingly manifested resignation to his lot; even the usual cheerfulness of his disposition did not forsake him; of which an instance may be named. A servant, on leaving his apartment, was desired by him to tell his master, that unless he took better care of him, he would certainly escape him. Upon this message, the lieutenant came to Latimer, and desired an explanation. "Why, you expect, I suppose, Sir," replied Latimer, "that I should be burnt; but if you do not allow me a little fire this frosty weather, I can tell you I shall first be starved."

In order to satisfy the clamours of the people, it was, at length, determined by the Popish party, that a solemn assembly should be held, in which the different doctrines then in dispute should be publicly discussed. Latimer, in conjunction with his fellow-prisoners, Cranmer and Ridley, was appointed to manage the dispute on the part of the Protestants. Accordingly, they were taken out of the Tower, and sent to Oxford, where they were confined in the common prison, and denied the use even of books, and pen and ink. Their prison-hours, however, were not spent in vain lamentations: their religion raised them above all human sufferings, and all mortal fears. Their chief resource was prayer, in which exercise they spent great part of every day. The principal subject of Latimer's prayers was, that God would enable him to maintain the profession of his religion to the last; that he would restore his gospel to England, and pre-

serve the Princess Elizabeth to be a comfort to this land.

An interesting conversation which was held at this time between Ridley and Latimer, may here be suitably introduced. The two Bishops are represented sitting in their prison, ruminating upon the solemn preparations then making for their trial; of which probably, they were now first informed. "The time," said Ridley, "is now come; we are now called upon either to deny our faith, or to suffer death in its defence. You, Master Latimer, are an old soldier of Christ, and have frequently withstood the fear of death; whereas, I am raw in the service, and unexperienced." With this preface he introduces a request, that Latimer, whom he calls "his father," would hear him propose such arguments, as he thinks it most likely his adversaries would urge against him, and assist him in providing proper answers to them. To this, Latimer, in his usual strain of good humour, replied, "I fancy your Lordship is treating me, as I remember Mr. Bilney used formerly to do, who, when he wanted to teach me, would always do it under colour of being taught himself. But in the present case, my Lord, I am determined to give them very little trouble: I shall just offer them a plain account of my faith, and shall say very little more; for I know any thing more will be to no purpose. They talk of a free disputation; but I am well assured their grand argument will be, as it once was their forefather's—'We have a law, and by our law he ought to die'." Bishop Ridley having afterwards desired his prayers, that he might wholly trust upon God: "Of my prayers," replied the old Bishop, "you may be well assured; nor do I doubt but I shall have yours in return; and, indeed, prayer and patience should be our great resources. For myself,

had I the learning of St. Paul, I should think it ill laid out upon a laboured defence; yet our case, my Lord, admits of comfort. Our enemies can do no more than God permits; and God is faithful, who will not suffer us to be tempted above our strength. Be at a point with them—stand to that; and let them say and do what they please. To use many words would be vain; yet it is right to give a reasonable account of your faith, if they will quietly hear you. For other things, in a wicked judgment-hall, a man may keep silence, after the example of Christ. As for their sophistry, you know falsehood may often be displayed in the colours of truth. But above all things, be upon your guard against the fear of death."

Agreeably to this resolution, Latimer conducted himself throughout the dispute, answering their questions as far as civility required. In these answers, it is observable, he managed the argument much better than either Ridley or Cranmer; who, when they were pressed in defence of transubstantiation, with some passages from the fathers, instead of disavowing an insufficient authority, weakly defended a good cause by evasions and distinctions. Whereas, when the same proofs were multiplied upon Latimer, he told them plainly, that "they had no weight with him; that the fathers, no doubt, were often deceived; and that he never depended upon them, but when they depended upon Scripture." "Then you are not of St. Chrysostom's faith," replied they, "nor of St. Austin's?" "I have told you," replied Latimer, "I am not, except they bring Scripture for what they say." The assembly was then dissolved, and our venerable martyr, wrapping his gown about him, and taking up his New Testament and his staff, walked out as unconcerned as he came in.

These disputations being now ended, nothing remained but to pass the sentence. On the Friday following, therefore, the commissioners, seated in their accustomed form, sent for the three Bishops to St. Mary's church; where, after some affected exhortations to recant, the prolocutor first excommunicated, and then condemned Latimer and Ridley to be burnt at Oxford. "I thank God," exclaimed Latimer, "that he hath prolonged my life to this end!"

When they were brought to the fire, on a spot of ground on the north side of Baliol College, and, after a suitable sermon, were told by an officer that they might now make ready for the stake, they supported each other's constancy by mutual exhortations. Latimer, when tied to the stake, called to his companion, "Be of good cheer, brother; we shall this day kindle such a torch in England, as I trust in God shall never be extinguished."

The executioners had been so merciful, (for that clemency may more naturally be ascribed to them than to the religious zealots) as to tie bags of gunpowder about these prelates, in order to put a speedy period to their tortures. The explosion killed Latimer immediately; but Ridley continued some time alive, in the midst of the flames.

Such was the life of Hugh Latimer, one of the leaders of that glorious army of martyrs, who introduced the reformation into England. He was not esteemed a very learned man, for he cultivated only useful learning; and that he thought lay in a very narrow compass. He never engaged in worldly affairs, thinking that a clergyman ought to employ himself in his profession only; and his talents, temper, and disposition, were admirably adapted to render the most important services to the reformation.

This good Bishop suffered martyrdom October 16th, 1555.

WHAT IS BEST IN BAD TIMES, OR THE CHRISTIAN'S STRONG-HOLD.*

FOR a good many years past, Christian reader, we have witnessed "the judgments of God in the earth." Great sins brought on great calamities. In France, the people dared to say, not only in their hearts, but with their tongues, "there is no God;" but the Almighty, by a strong hand and a stretched out arm, shewed them, and shewed us and all the world, that "verily there is a God that judgeth the earth." The unhappy people of that country, not only hating their God, but cursing, and even beheading their king (whilst the Scriptures command all to "honour the king,") fell into the greatest cruelties afterwards towards each other. Thousands, and even hundreds of thousands, of men, women, and children, were murdered. All this was done by these cruel men in the name of liberty and equality. So that you see plainly, Christian, you ought to be upon your guard against those men who are now calling themselves the friends of liberty and equality, and reform, in England, and who have, notwithstanding, proved rioters, and even robbers, and even murderers. For the honour of the gospel of our Lord and Saviour, (lest that gospel should be evil spoken of,) and for the sake of your own soul, keep out of the way of riotous assemblies; keep from the company of those who speak "flattering words" with their lips, but "devise mischief in their hearts." You know in some measure, "what is a man." You know that appearances often deceive even the wise

* This paper is from an excellent Tract just published by L. B. Seeley, and deserves the most extensive circulation. Several others, admirably adapted to the present times, by the same author, are sent for insertion in our work; but we are reluctantly compelled to postpone them till next month.

and good. You know that even Satan can "transform himself into an angel of light." Beware, lest a cry about false liberty (for true liberty, blessed be God! we enjoy in our happy land) should prove a watch-word to stir up to murder. Beware, lest equality should be found at last to mean, robbing others of their property. I say again, beware—for you are a Christian—a Christian, it is to be hoped, not in word only but in truth. When a stone begins to roll down a hill, no one knows where it will stop. So if you begin to approve of these evil deeds in the kingdom, and say "God speed" to violent and seditious men, you don't know how far you may go in the end. Remember the case of Hazael. Little did he think, nor could he believe, when Elisha looked him in the face, that he should become a murderer. Let me warn you, by telling you, that in France of late years, during the time of their calling for liberty and equality, not only Catholics, but some Protestant Christians, and even ministers, did deny their God and Saviour, and renounce their obedience to the gospel. An awful lesson! speaking to us in St. Paul's words, "Let him that thinketh he standeth take heed lest he fall." Is it any wonder then, Christian Reader, that the French have been for so many years past, the *tempters*, the *tormentors*, and the *destroyers*, of the nations of Europe? God permitted this, on account of the sins of England and other kingdoms. Bonaparte, full of malice, led on the French armies to ruin families, to burn villages, to besiege towns, and to overthrow whole kingdoms. The tears of orphans, and the shrieks of widows, and the groans of dying men, followed his cruel conquests. He boasted, he threatened, like Sennacherib of old, (see Isaiah 36th and 37th chapters), but God at last brought him down; and the enemy and oppres-

sor of mankind, who once hoped to land in our country, and spread misery amongst our families, and in our cities, is now a prisoner in our hands. At the close of such dreadful wars, we now experience great distress in the nation. Besides, God, who ordereth all things "after the counsel of his own will," has given us an unfavourable harvest. A time like this, therefore, is a time severely felt by all classes. Both the rich and the poor suffer in one way or another: although, God be praised, the rich with us have their hearts and their hands open to provide food, and clothes, and work, for their distressed neighbours. I trust, Christian Reader, that this kindness of the higher ranks of men has led the poor, who have enjoyed their bounty, first to praise God, who is the giver of all good things, and next to pray for those kind friends—to pray that God would bless them with temporal and spiritual blessings; with happiness in their families, with grace in their hearts, and with glory in the world to come. Having, then, just offered these remarks on the state of the times, I will next try, as a friend, to set before you some of the duties to which you are called, as a Christian, under present circumstances; namely, Humiliation, Faith, Patience, Hope, Prayer, Thankfulness, and Spiritual-mindedness.

First, *we should humble ourselves before God.*—Whilst others murmur, the Christian should mourn. He should first mourn for his own sins, and then for the sins of his fellow-countrymen. In the day of calamity, his language should be the language of Pharaoh's servant, "I remember my sins this day." Now, Christian, think of the days that are past. A step over the threshold of the alehouse door, is often a step to an untimely grave, and even to hell. Yet you can recollect, perhaps, the time when you were given

to drunkenness, and when you spent money that would now be of great service to your family. Oh! humble yourself for this; and, recollecting at the same time, that "as waves often sink a ship, so does drunkenness the soul," be thankful that you are not in a place of torment, and even "drowned in destruction and perdition." If once given to cursing and swearing, humble yourself for so great a sin; and withal, be thankful that God's grace has since disposed you to employ your tongue in prayer and praise. Bad as the times may be with you, they are better than when you were "dead in trespasses and sins," and when your soul was perishing, though spiritual manna lay in abundance around the camp. Humble yourself also for your sins and negligences even since you have believed. As a Briton, you will value that true liberty which you enjoy; but surely, whilst many, who have no understanding of the matter, are calling for new and *false* liberty and equality, you will feel it best to humble yourself before God. "No! (you will say,) it does not become me to push into crowds. I will retire into my closet, and pray to the Almighty in secret. I would not wish to encourage the pride of my heart, and boast of equality. I will deem myself less than the least of God's servants, and less than the least of God's mercies. 'I will arise, and go unto my Father, and say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son'."

(2.) Again, in your time of distress *be strong in faith.*—Now call to mind those holy men, who confessed that they were "strangers and pilgrims on the earth," and who lived and died in faith. Think of Moses, for example, who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin

for a season;" who "esteemed the reproach of Christ greater riches than the treasures of Egypt;" and who "endured as seeing him who is invisible." "*Believe in God;*" believe in his word—that word which saith, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.—No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Satan, who changes his temptations, as circumstances change, will now, perhaps, tempt you to fear that God may wholly forsake you, and no more be gracious. Cherish no such fear in your hearts. *Is not God the Father, your Father?* Has he not "made an everlasting covenant ordered in all things and sure?" And does he not, according to that covenant, and according to "the riches of his goodness," provide for those on earth, whom he will at last receive into his presence? Can his faithfulness fail? Is that love, which is from everlasting, less when his people are in want, than when they have abundance? You "commit your souls unto him, as unto a faithful Creator:" will you not also trust Him as a Preserver, for the the supply of your bodily wants? "Behold the fowls of the air, (said our Saviour) for they sow not, neither do they reap, yet your heavenly Father feedeth them. Are ye not much better than they?" And what are the Apostle's words?—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All things—that is, all things that he sees for our real good. Again, then, I repeat the words, "*Believe in God.*" "*Believe also in me,*" said our Lord. As a Christian, you do believe that "Jesus is the

Son of God," and the only "Saviour of the world." You look and pray for redemption only "through his blood, even the forgiveness of sins, according to the riches of his grace." The Lord, then, is *your Shepherd.* And will he suffer you to want? Will he not "prepare a table before you," even in this vale of tears? Even if your "cup" should not "run over," yet believe, and doubt not, that he will "supply all your need," and that his "goodness and mercy shall follow" you through life. His "little flock," the "sheep of his pasture" need not fear. You *believe also "in the Holy Ghost the Comforter."* Believe that truth yet more firmly. Often, when "afflictions abound," the "consolations of the Spirit" abound also. "The noble army of martyrs" who died in pain, but now "reign in life," could set their seal to this solemn truth. The children of God have not been left "comfortless," and destitute as orphans; but have experienced amidst their trials the Holy Ghost's support, their blessed Saviour's presence, and their heavenly Father's care. Instead then of saying in your distress as Jacob did, "All these things are against me;" believe the words of the Apostle, who spake "by inspiration of God:" "We know that all things work together for good to them that love God, to them who are called according to his purpose."

(3.) In your present distress, Christian Reader, you will, I am sure, feel *the need of patience;* and you will feel also, how difficult it is to exercise patience in the time of suffering. But God is all-sufficient. "All things are possible with him;" and he is ready to help you. Often have we said "Thy will be done." The day of calamity enables us to know whether we indeed meant what we said. But, however sincere the prayer, we naturally shrink from suffering. Our

Saviour did, when he said, "O my Father! if it be possible, let this cup pass from me." But we should try with our Saviour to add, "Nevertheless, not as I will, but as thou wilt." O that "patience may have its perfect work, that you may be perfect and entire!" In all ages of the world, God has proved and purified his people, by calling them to patience. In patience many of the Patriarchs waited nearly four thousand years, for the manifestation of the Son of God in the flesh. "They received not the promises," but "saw them afar off," and "embraced them," and "claimed them as their heritage for ever." In patience the primitive Christians endured, for nearly three hundred years, the persecutions of the Heathen world, before the emperor Constantine became their protector; and though "under the altar, the souls of them that were slain for the word of God, and for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It was said unto them, that "*they should rest yet for a little season.*" In patience have "the witnesses clothed in sackcloth," borne their testimony during perhaps nearly 1260 years; "persecuted, yet not forsaken; cast down, but not destroyed." And again, Christian Reader, you have heard of the patience of Job, and "have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy. Take also the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Let us, Christian, be also patient. "In due time we shall reap if we faint not."

"Our light affliction," is "but for a moment," and "worketh for us a far more exceeding and eternal weight of glory." It is needful that a Christian should suffer with patience, not only for the benefit of his own soul, but also that others may see God glorified, and perceive that religion is "no vain thing;" but the very anchor of the believer's soul, when the storm is high, and the billows and the waves pass over him.—And surely, if our hearts were as they ought to be, we should think it but reasonable to honour God and his truth by patient suffering, since the Lord has exercised such patience and long-suffering towards us, "miserable sinners." Oh, Christian! whilst methinks I see you, and other believers, in a very trying condition, as in a fiery furnace; I also, by faith, behold one walking with you "in the midst of the fire," whose "form is like the Son of God." Yes, "in all your afflictions, he is afflicted." He was "tempted in all points" as you are, and is therefore "touched with the feelings of your infirmities." When the members suffer, the head suffers also: when Christians are afflicted, their Saviour sympathizes with them. "The Captain of your salvation was made perfect through sufferings." He "drank of the brook in the way," before he "lifted up his head," and "sat down at the right hand of the Father." "If you suffer with him, you shall also reign with him." If conformed to his image, whilst a meek and lowly sufferer upon earth, you shall hereafter "be like him;" "you shall see him as he is."

(4.) But I consider it your duty, Christian, not only to bear present evils patiently, and humbly expect eternal blessedness hereafter; I think it your duty also to *entertain cheerful hopes even as to the present life.* Hope the best, both for yourself and for your country.

"I am in a very low estate," you say. It may be so. It is what I suppose: but, my friend, don't make your condition still worse by sinful distrust and despair. "I should utterly have fainted, (said the Psalmist) if I had not hoped to see the goodness of the Lord in the land of the living." "Why art thou cast down, O my soul, (said he) and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance." In the Lord's good time, you shall find things better with you. Till then, be diligent in whatever work or employment falls in your way; and be thankful to the Father of Mercies, that those who are rich so willingly help the poor. God does thus by the hands of charitable men, what he did formerly by miracles—he supplies many thousands with bread, and suffers not the widow's meal to fail. Hope the best then for yourself, I say; and *hope the best for your country too.* Have you never heard that England is a country to which God has been peculiarly gracious?—"Our fathers have told us of the noble works which God did in their days, and in the old time before them." The darkness of heathen idolatry once covered the land; but as early as the days of the Apostles, God said, "Let there be light" in Britain, and "there was light." When Popery afterwards kept the English ignorant of pure religion, God raised up Reformers—Bishops, Clergymen, and others, who taught the Gospel truly, and then suffered as martyrs for the Gospel at the stake. When a Spanish fleet came to overthrow the Protestant Religion, and bring on a new persecution, the Most High scattered them in his wrath. When a Gunpowder Plot was about to destroy the King, Lords, and Commons, in Parliament, in King James First's reign, God's providence revealed the cruel treason.

(To be concluded in our next.)

THE CHRISTIAN'S POLITICAL CREED.

Mock creeds and liturgies I'm told,
That make a Christian's blood run cold,
By Atheists and their friends are plann'd,
To shake the faith of Briton's land.

I'll tell you what *I* too believe,
My Creed no mortal shall deceive;
No jesting *mine* with sacred things,
But what my own experience brings.

I *do* believe these times are sent
For warning, and for punishment;
Of God's displeasure they're the token,
Because His holy laws are broken.

The Newgate Calendar I read,
Where crimes on crimes so thick succeed!
E'en boys commit, these records say,
"The oldest crimes the newest way."

I *think* Heaven's punishments are due
To Atheism and sedition too;
I think for these 'tis God's own sending,
And *not* because our laws want mending.

I *think* that lies, and oaths, and stealing,
More wound the soul and shock the feeling,
Than yielding to the powers that be,
Or reverencing authority.

I do *not* think with *Mister Spence*,
Our piety is too *intense*;
Nor do I think our Church wants mending,
But I *do* think it wants attending.

I *think* those men that magnify
Our wants, and raise a hue and cry,
Intend to make those wants a cause,
To shake our government and laws.

I *do* believe what hurts the grain,
Is not the *pensions*—but the *rain*;
I do *not* think that rotten Boroughs,
Can mar the wheat, or drench the furrows.

I *think* that pensions ill applied
Are wrong, whichever be the side;
But as rewards for faithful trust,
I think they're fairly earn'd and just.

I doubt if Peers with general summons,
Do fill th' elective House of Commons;
But this, whate'er that's wrong it yields,
Stops not the trade in Spital-fields.

If B—— or M—— *ten* Members had,
Think you the times would be less bad?
That annual Parliaments would tend
The price of bread or malt to mend?

I rather, and with reason, think
'Twould tend to *raise* the price of drink;
I'm sick of mending a *whole* nation,
Without more *private* reformation!

If general suffrage should proceed,
What general blessings wou'd succeed?
Not rich and poor, but young and old,
Their share of government would hold!

What joy to hear th' inferior branches
Loud clamouring for th' elective franchise!
The RIGHTS OF BOYS, and RIGHTS OF WIVES,
Would crown the comforts of our lives!

For should the low expel the great,
And wise mechanics rule the state,
I think the son may well aspire,
To dispossess his *equal* sire!

If man alive can prove me wrong,
I'll change my note and burn my song;
But if my reasoning's sound indeed,
Till death I will maintain my Creed!

A DIALOGUE BETWEEN WILLIAM AND JAMES ON MISSIONARY SUBJECTS, FOR THE USE OF YOUNG PERSONS.

W. My dear James, I wish to talk to you a little, if you please, and to ask you some questions, if you are at liberty.

J. Yes, William, I am at liberty just now; pray what is it you have to say, as I am always very glad to give you any information I can.

W. My dear Brother, I know you are, and, perhaps, that makes me troublesome to you sometimes; but as you are a good deal older than I am, you know many things that I do not. I was saying to you, some time ago, that I thought there were very few good people in the world, as we see so many wicked ones; and you told me I was mistaken, that there were a great

many, even in our own town, and that when I grew older, I should know more of them. You also told me, that they were busily engaged in raising subscriptions, in order to print Bibles, and send Misssionaries to the Heathen, who live a great way off, and know nothing about God or Jesus Christ. I wish you would tell me something more about these things.

J. William, I am very glad to see that you took notice of what I told you, and will very willingly explain it further to you.—Several thousand miles off, in Asia, Africa, America, &c. there are millions of people who are ignorant of the true God, and who worship idols, which are images made of brass, wood, stone, &c.; and some of them even worship animals of the most frightful kind, such as crocodiles and serpents.

W. Crocodiles, what are they?

J. They are animals which live both in water and on land, their bodies are covered with hard scales, they are also of a ferocious nature, and frequently devour people. There are other nations that worship the sun, moon, and stars. In India, there is a great idol sixty feet high, which is fixed upon wheels, and removed to different places; at which times, the people think it an honour to lie down and be crushed to death by the wheels. There are others that are so cruel as to sacrifice their own children to their idols; and I have heard of an idol, which was made with its arms stretched out, and when they had heated it red hot, they laid children upon them, so that the poor little innocents expired in great agony. This was done in order to procure a blessing upon the families to which the children belonged.

W. Oh, James, that is shocking! Poor little children, what pain they must suffer! But are you sure that it is true? I did not think that people could be so bad as that.

J. There is no reason to doubt the truth of it, as many persons have been into heathen countries, and witnessed such things.

W. O how I wish the Heathen had the Testament, to tell them about Jesus Christ; they would not do so then, for it says, that he loves little children; and that he said, "Suffer the little children to come unto me, and forbid them not."

J. That is very right, William, and I hope you will continue to attend to what you read in the Testament, as you see what a blessing it is to have it.

W. But why are we so much better off here in England, than others are in various parts of the world?

J. It is through the goodness of God that we are made to differ, not because we deserve more; and we ought to be continually thankful for it: had it not pleased him to send Missionaries here, we might have been, to this day, in the same state in which the Heathen are.—The Britons, who formerly lived in this island, were a barbarous and superstitious people; they worshipped idols, and, I believe, sacrificed their children to them.

W. Did they think, then, that killing the poor little children pleased their idols?

J. Yes, there is no doubt of that; indeed, some of the Hindoos, that I mentioned to you before, pretend that their idol smiles when human blood is offered to it. Besides these things, there are, in India, many thousand women burnt with their dead husbands; but this is done, in general, by their own desire.—When a man dies there, he is put upon a large pile of wood, his wife lays down upon it besides him, the eldest son, or nearest relative, sets fire to the pile, and they are both burnt to ashes. It has been said, that the women think dying with their husbands, ensures their happiness with them in a future

state. Such is the influence of superstition in those dark parts of the earth.

W. But do none of these people know that they are doing wrong?

J. Some of them seem to be, in some measure, sensible of it; for, when an Englishman was once telling them, how sinful and unnatural it was to destroy their female children, which in some parts of India they do, rather than be at the trouble of bringing them up, they replied to this effect:—"If we are wrong, our priests must bear the blame, for they teach us to do these things." But St. Paul gives the reason why the Heathen are thus given up to cruelty and idolatry, in the Epistle to the Romans, 1st chapter, from the 20th to the 25th verse.—"For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image, made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore, God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

W. I am much obliged to you, my dear brother, for taking so much pains to explain these things to me; but, perhaps, you have something further to tell me.

J. There are many other cruel customs among

the Heathen, which I have not yet mentioned, and which prove that, even from sentiments of humanity, and a desire to promote their earthly comfort, every exertion ought to be made that the minds of these poor infatuated creatures may be enlightened; and if it is necessary in a temporal point of view, it must be infinitely more so in a spiritual one.—What a sad thing it is, that there are millions of our fellow-creatures, possessed of immortal souls, as well as ourselves, yet ignorant of God, and sunk in the most degraded state of superstition and cruelty.

W. But do not these cruel people kill the Missionaries, when they go amongst them?

J. No: on the contrary, they, as well as many others that have gone amongst them, have, in general, met with a favourable reception, and in many parts of Asia, Africa, and other places, they are very desirous to have Missionaries sent to instruct them. But I was going to mention another anecdote or two which I have heard. An English captain going into those parts, happened to see two boys shut up in a kind of cage: he enquired the reason of it, and was told that they were kept there to be fattened and then eaten! Struck with horror, he immediately went and bought them—took them on board his ship, and, I believe, afterwards put one of them to a school, conducted by the Missionaries, and brought the other with him to England.

W. What a good man that was—how I love him for it! I wish I could do something for these poor creatures; but I have nothing to give them.—If I were rich, I would buy some Bibles to send them, that they might read about Jesus Christ, and how he told men to love, and not kill each other.

J. I trust the exertions which are now making in their behalf will have the blessing of God

upon them; for their state is very awful.—Amongst the Malays, it is customary to eat the prisoners they take in war; they drink out of human skulls, and the ornaments of their houses are often human bones, teeth, &c. Indeed, with them, it is necessary for a man, some time or other in his life, to imbrue his hands in human blood, or to be considered in disgrace. They even kill their old men and women and eat them; and seem to consider it a pious ceremony.

W. O how I wish I was a rich man! I would give plenty of money to send Missionaries to teach them better.

J. I hope you would, William; but it is better to be satisfied with what we have, and make a proper use of it, than to wish for what we have not; for it seems then that we are not satisfied with the cirumstances in which it has pleased God to place us.—Besides, he does not require more of us than we are able to give. It is mentioned, you know, in Scripture, that a poor widow had only two mites to put into the treasury, and yet our Saviour said, that she had put in more than all the rest. He knew that she had put it in with a proper intention, and that it was all she had; so that we see our blessed Saviour does not despise small things; but should we have no money at all, we can give our prayers, and, I hope, in future we shall neither of us forget the poor Heathen in ours. But, I think, if you consider a little, you will perceive that even children like you can do something besides that: there are few children that do not occasionally get halfpence or pence given them by their friends. Now if, instead of laying them out in trifles, (as is generally the case) they would lay it by, or even a part of it, they might be able to assist the Missionary cause; for there are Societies now formed which admit subscribers

even at the low sum of a penny a week; so that, my dear William, you see you have an opportunity of doing more good than you thought of.

W. I am very glad of that; and in future, I will save my money for the Missionary Society, and I will try to persuade my companions to do the same.

J. I am glad to hear you say so, William, and hope you will continue in the same mind; because it is of little service to begin a thing of this kind, and to grow tired in a short time. But, I hope God will give you grace to continue to serve him, and in that case you may be assured that his blessing will rest upon you. B.

AN AFRICAN CHILD'S ADDRESS.

'ONE evening, (says a Missionary) after I had discoursed with my scholars on I John v. 18—21, one of them said to me—'Mr. Wilhelm, if we did always mind this book, (the Bible) and what you tell us, it would make us very happy: yes, the more we mind this book, the happier it will make us, for it is the Word of God.—If we mind God's Word, we mind God himself;—and if we mind him, he will also mind us. Jesus Christ calls those who mind his Word, his sheep; he will, therefore, be their Shepherd, and will take particular care of them. He says, *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

'But (said he) I often do wrong; my heart is sometimes hot, like fire. Suppose I strive to mind book, it will still often happen that I do wrong, and bring trouble upon my mind.'

Afterwards he added:—

'I cannot always pray, and I am always tempted to do as I see other people do. I want always somebody to speak to me, and tell me what I must do. Suppose I must go again to my father's place, there nobody knows any thing about religion; and if I do not according to our country's fashions, I shall get plenty of trouble, and so will all the children in this school.—We cannot always be in this school. Suppose I could come to England, I would never return to this country.—I would think myself happy, if I could spend my life with Christians'."

HORRID DEPRAVITY.

AT the last Meath Assizes, James Clarke, Patrick Clarke, Luke Clarke, and B. Finnegan, were convicted of the murder of W. Gosman, a servant. The three Clarkes were executed, and the *younger* of them, horrible to relate, *died in execrating and cursing the judge, the jurors, and the witness against him!!* The exhortations of the clergyman who attended him, had no effect on his hardened mind. He shocked every person present with horrible expressions; particularly this—"If my soul goes to hell, there, though burning in fire, I will curse every person concerned in bringing me to death!"

Reader! how important is the Apostle's exhortation—"Take heed, lest any of you be hardened through the deceitfulness of sin."

REFLECTIONS ON EXODUS III. 14.

(By Bishop Beveridge.)

WHEN the Lord speaks of himself with regard to his creatures, and especially his people, he

saith—I AM. He doth not say I am their Light, their Life, their Guide, their Strength, or their Tower, but only I AM. He sets his hand as it were to a blank, that his people may write under it what they please that is for their good. As if he should say—Are they weak? I AM Strength. Are they in trouble? I AM Comfort. Are they poor? I AM Riches. Are they sick? I AM Health. Are they dying? I AM Life. Have they nothing? I AM all Things—I AM Justice and Mercy—I AM Grace and Goodness—I AM Glory, Beauty, Holiness, Eminency, Supereminency, Perfection, All-sufficiency, Eternity, JEHOVAH—I AM whatsoever is suitable to their nature, or convenient for them in their several conditions—I AM whatsoever is amiable in itself, or desirable to their souls: whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good and needful to make them happy—that I AM. So that, in short, GOD here represents himself unto us as one universal Good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires, by saying only in general—I AM——

FATAL DRUNKENNESS.

ON Tuesday evening, William Bottom, coal-porter, went into the Rose public-house, Temple-lane, White-friars, rather in a state of inebriety, and for a trifling wager he took a pint and a half of gin at a draught. In a few minutes after he was in a perfect state of stupefaction, and in that manner was taken to his lodging, where he expired in a few minutes, and thus was transmitted to the awful bar of his Creator. What an awful instance of human depravity!

Religious Information.

BURNING OF A WIDOW.

(From Mr. W. Bowley's Journal.)

Sunday, Jan. 21, 1816.—This morning, having heard that a woman was about to give herself to the flames, with the body of her deceased husband, I proceeded to the place, that I might witness the awful spectacle. I found that they were about to cross the river to the Benares' side, which is esteemed more sacred than this; or, as some affirm, because an officer would not allow them to put their purpose in execution on this side.

On entering the boat, in which were the corpse and the widow, I perceived a naked sword laid by the side of the body. The people told me that this sword was brought to prevent the woman from escaping, should she desire to do so. I could not refrain from expressing my grief and pity for the unfortunate woman, who was only twenty-four years of age, and had a young son of about seven years sitting by her side. As a token of respect, they sent me five chews of pawn. "What," said I to her, "is this which you are about to do? Have you no affection for your helpless child? no dread of the consequence of thus destroying yourself?" She replied—"this is my fate, decreed by heaven; and it cannot be reversed." I remonstrated with her on the folly of pretending to know the decrees of heaven respecting us; and endeavoured to persuade her that all this was a delusion of Satan, by which he deceived men to their destruction. She now sent me a handful of sweetmeats. Finding her disposed to converse, a gleam of hope appeared that I might save her from so dreadful an end: but it soon vanished; for the Invalid Sepoys and others resisted me, and commanded the woman to be silent. They also caused the women who attended, to sing to the beat of the tom-tom, a small drum.

Notwithstanding, she soon resumed the conversation, telling me that this would be the seventh time which she had given herself to the pile of her deceased husband. There is an opinion current among Hindoos, that the eighth time of burning unites them with the Supreme Deity.

The Sepoys became much displeased with my conversation, and began to curse the people for their delay in sending over the wood. As soon as it was known that the wood was crossing, the multitude gave repeated shouts of extravagant joy. The moment the boat-load of fuel arrived, old and young, even to the little children, snatched up the wood, and ran, shouting as they went, to a spot of ground about three hundred yards off.

When the pile was ready, the corpse was removed to it; whilst the widow prepared herself by ablutions, paring of nails, &c. and the people saluted her with benedictions—"O God! condescend to look favourably upon her!"—and "O pious mother!"

At this moment something was given her to eat; and being no longer able to stand, her friends supported her while moving five times round the pile. After this, they placed her within the wood, with the corpse on her lap; and I doubt not but plenty of wood was placed on her legs to prevent her escape; for, after the flesh was consumed, the skeleton was upright.

While the ceremonies were performing, I was little more than two yards from the pile; and beheld her aged father, a man of about eighty years, standing by, with the sword in his hand, and shedding a flood of tears. He was made to go round the pile a certain number of times, with a bundle of straw in his hands; and then being assisted to blow it into a flame, he set fire to the wood in different places, beginning where his daughter was sitting. A quantity of rosin and boiled butter having been thrown on the wood, the flames instantly spread, and the multitude made the air ring with acclamations.

On the fire being applied, the bystanders threw wood on the pile as fast as possible; and in a quarter of an hour, the skeleton appeared, fixed in an upright posture.

Thus ended this sad spectacle; which, from the commencement, lasted about three hours.

SERGEANT LAURENCE,

Who died at Chunar, Bengal.

(Continued from page 142.)

SUNDAY Evening, July 6th, 1807, on entering the Hospital, heard Sergt. L's. voice, and found him apparently in the last stage of a fever. He was thus speaking—"O what a dream have I had! What an awful dream! I am going—I am going into an eternal world! I am going to appear before God! O what a fool to spend my life thus!" adding much more to the same effect. He looked at me, but continued speaking. I asked him if he knew me. He answered—"O yes, Mr. C. how I wished to see you last night. I am just going. My conscience is tearing my flesh from my bones;" striking his breast at the same time. "O, how I have slighted the saints, how shall I meet them before God! O, the thought of appearing before God! I am thinking of that."

But do you not think of the Saviour?

"O yes, I have been crying to him to have mercy upon my poor wretched soul; and I hope he will have mercy. Yes, 'whosoever believeth in him shall not perish.' O if I had but faith! But he will give faith also: 'whatsoever ye ask in my name, ye shall receive'." On my going to

the public worship he said,—"Farewell, Sir, I shall never see you more; may God bless you." I told him I would return after service. On my return he said, "Sit down Sir. O what a blackguard sinner have I been! I had a father, and a mother, and a sister; and if ever there was a Christian, she was one. O how shall I meet them! O my father and mother! O my father and mother! had I followed your example, what a pleasant bed might this have been! O my sister, what pleasant walks we used to take about Richmond, and what sweet conversation we had, and how often did we sing hymns! How did she cry when I came away!" Here his feelings stopped his voice: then stifling them, he said—"But Sir, I will not detain you; God bless you;" repeating it three times. "You are my only friend: I have found more relief from your conversation than many have, I doubt, from your sermon this morning. I have one thing to ask, if it is not too much trouble, will you come down to-morrow evening?"

I will come in the morning.

"O, I fear my conscience is not thoroughly awake. What a load is sin. Will you come to-morrow? I am sorry I did not come to the sacrament when you invited me. But, Sir, I am not of the same denomination as you: that is the reason, though I did not then tell you. When I was at home, I changed my profession two or three times; but I had no more religion than a post." With much earnestness he exclaimed—"What a fool! what can be better than the good old Church of England! What excellent preachers has she! There was Mr. Romaine, Sir. What a man! I meant to have told you this and the other matter; but I will tell you all to-morrow. I have much to say. Come in the morning, and pray with me."

I will pray with you now. Do you find a disposition to pray as you lie there?

"Yes, I am crying for mercy continually, and I hope the Lord will have mercy upon me, a miserable sinner. All my trust is in the precious Saviour. 'He is able to save to the uttermost all who come to God by him;' and often have I come away from your quarters greatly refreshed." I repeated the word *all*. He seemed revived, and expressed a hope in the mercy of God through Christ. I was much affected, and it appeared that in the public service some of the congregation caught the infection, as they went away weeping; the others heard me with great attention. I trust this dispensation will be for the good of many. O let my soul be excited to give all diligence in making my calling and election sure.

Monday morning, went to the Hospital, found Sergeant L. something better; but his thoughts much occupied with eternity. He began, as soon as he saw me, by saying—"I am going; I am almost gone. All must die, as well as me; but after death the judgment. As the tree falls, so it lies. After you were gone last night I set myself to consider, and trusted my all to the Lord Almighty—Father, Son, and Holy Spirit: but, Oh! my conscience tears me; I fear my sins are seared upon me as with a red hot iron." Here he seemed in great distress. I reminded him of the freeness of God's promises, and the expression, "the blood of Jesus Christ the Son of God cleanseth from *all* sin." He repeated the word *all*, and run over some of the invitations, such as—'Come unto me,' &c. 'Ho every one that thirsteth,' and repeated the word *freely*. He said, "I would not deceive you, Sir; I have been the most profane, ungodly sinner upon the earth. When I am gone there will not be such a sinner left." I reminded him again of the expression, 'the blood of Jesus Christ,' &c. He said, he knew that, but he did not wish to deceive himself in this affair of eternity. I told him I wish-

ed him not to be deceived, but to beware of an evil heart of unbelief, and shewed him how dishonourable that is to God. He replied, "That's it, Sir; I fear I have not faith, and I have had it much upon my mind, and wish to ask you about that passage—'He that doubteth is damned if he eat.' Does not David say, 'Lord who hath believed our report, and to whom is the arm of the Lord revealed?' He cannot get men to receive his word, 'charm he never so wisely.'" I replied, certainly that passage pointed out the great sin of unbelief, and that therefore we should pray against it; for Christ not only gave pardon, but faith also; and 'whatsoever we ask in his name he will do it.' He had great desire to receive the sacrament, but his father having first been a Baptist and then an Independent, and having joined these communions himself, he did not know whether he ought to receive the Lord's Supper from me. I explained the nature of the ordinance, telling him that we should come as poor unworthy sinners, desiring to embrace Christ for wisdom, righteousness, sanctification, and redemption, dwelling a good deal on the necessity of receiving Christ for all these purposes. He replied, "that is the way I wish to come. I am a very dog, not worthy to eat the crumbs which fall from the Lord's table. But is it not said, 'He that eateth and drinketh unworthily is guilty of the blood of Christ.'" I explained that expression, and added, if he came simply desiring to find Christ in the ordinance, it was not applicable to him. He said, "Aye, Sir, the heart must come; well, I will leave myself to you." Then he broke out into expressions of his sinfulness, and fear of Divine wrath. I read the 103d Psal. and some passages in Hebrews, and prayed. He joined with much fervency, and during his whole discourse, which lasted nearly an hour, he frequently addressed himself to God and

Christ for mercy, with his eyes directed upwards. Once, after a short silence, he with fervency, but in a low voice, broke out, "Christ have mercy upon me." I left him to consider of the Lord's Supper, with a promise to return in the evening.

Evening, found Sergt. L. composed. On asking him how he did, he answered, "going, Sir; I am a gone man. I am going to Christ, my blessed Christ. I wanted to see you once more, to tell you what peace and comfort I have enjoyed today since you left me. Is it not said, 'Where two or three are met together in my name, there am I to bless them.' O what blessings might I have enjoyed in the worship of God; but I have been a companion of fools, and now am reaping the fruit of my folly. But all my trust is in the Lord Jesus Christ."

And is it not written, 'Whosoever trusteth in him shall not be confounded. Whosoever believeth in him shall not be ashamed.'

"Aye, there, Sir; but I fear I do not believe. O what have I been doing these ten years! What has this foolish soul been doing! O Sir, you do not know what a sinner I have been."

But is it not written, 'the blood of Jesus Christ cleanseth from all sin.' Now, is not God a true and faithful God; so that if all the sins of the whole world were on my head, yet the blood of Christ cleanseth from all sin. Does not David say 'Look at the generation of old and see, did ever *any* trust in Him and were confounded?'

"I know it, Sir, I know it. All my trust is in the Son of David." Then several times he repeated, 'Thou Son of David, have mercy on me,' with great devotion.

Wednesday, July 8th.—This morning, about seven, went with the Surgeon to Sergeant L. After he had left us, I sat down. The Sergeant appeared much weaker, and looked stedfastly at me. I asked, do you know me? He said, No.

I mentioned my name. He then looked stedfastly for some time, and said, "O what trouble I give you, and every one. I will go down below;" by which, as I afterwards found, he meant to the dead room, where he would be out of the way, thinking himself unworthy of notice, as he afterwards repeatedly said. He then said, "I am dying—going to an eternal state, everlastingly with saints, or for ever in hell." Here he seemed distressed, and cried out, "Mercy, Lord! Mercy, mercy, mercy!" I interrupted him—He will have mercy; do not you remember, he who cried, 'God be merciful,' went down to his house justified.' He said calmly, "I know it; but it is presumption in such a wretch as me to speak of mercy." From this, and the expression, I will go down below, I told him he must not harbour unbelieving thoughts of God—that Jesus liveth, making intercession for *all*, and that if he was coming to God by Christ, he ought to believe that Christ was interceding for him; repeating the expression *all*, and instancing the parable of the labourers at the eleventh hour, and the thief on the cross. He interrupted me by saying, "While the lamp holds out to burn," &c. I fear you can't understand me. I come to God by Christ. Can any come to God without him? My trust is in the Almighty Lord. Precious Christ! I hoped that I believed in him, to the saving of the soul."

And have you now that hope?

"I have a hope that I shall not be confounded. Oh, if I was able to tell you all!"

I suppose you would tell me how much you feel indebted to the precious Saviour.

"O Sir, your words relieve my heart. You have been as God to me in many respects. Since you have been here, such a change has passed upon me as I never felt before—such a sense of the evil of sin—such a desire to follow your example. O Sir, this is some comfort. The Lord

bless you. I give you a deal of trouble. I will go down below to the dead room, out of the way."

I said, I was glad to be of use to him; but that all our hope must be in the blood and righteousness of Christ. I then took out the Bible, and asked if I should read and pray with him? He said, "Yes, do Sir; I could like to sit and hear you all day, but I cannot sit up." I then read from 3d John, and explained the nature of faith from the 14th verse. He said, "I beg pardon for interrupting you; but what could a poor dying Israelite do but look at the serpent? and as many as looked were healed. O what a miracle of mercy!" He made some more observations in this way, whilst I read other passages. When I knelt down to prayer, he begged he might take hold of my hand, which he pressed, and repeated many expressions of affection, with concern for the trouble he gave me. During prayer he loosed my hand to put his own in a supplicating posture, repeating at the end of every sentence, Amen. When I concluded he laid both his hands upon his breast, and cried—"Amen! O Lord, say Amen. Sweet Christ! The Lord will hear."

Evening.—Found Sergt. L. lying quiet. On perceiving a stir in the room he said, "What's the matter?" I asked, do you know me? He said, "I don't know; but this I know, that here's a great sinner—an unworthy sinner; the greatest sinner that ever came out of Adam's belly." Then with earnestness he prayed—"Lord have mercy upon me a *miserable* sinner. But I do not feel my sins enough. It is one thing to *say*, and another to *feel*." Then turning himself on the bed, he looked and said, "God bless you, Sir. I have lived till I have got what I wanted. Oh, if I could but tell you; but I will tell you in the morning. I may live till morning."

I hope you have lived to find peace with God, through the cross of Christ.

"I have—and there is another thing I will tell you in the morning."

He was in great pain, from difficulty in breathing.

I repeated, 'Though I walk through the valley of,' &c. He could not reply. I added, what a mercy that Jesus liveth, making intercession. He moved his head, in token of approbation, and his eyes were turned upwards in prayer. I took leave.—He put out his hand, and said—"Farewell."

Thursday morning—Went to the Hospital, at half past six, found that Sergt. L. died last night at ten. In review of my intercourse with him I perceive that I am but little awake to the worth of the soul, and the importance of eternity. I feel that I have but a faint sense of the evil of sin, or of the grace of God the Saviour. Alas! I am but little sensible of the love of God towards this penitent sinner, or of his condescension in making me the instrument of a blessing to his soul. Yet, O, though half awake only, I adore the love that quickened me *when dead* in trespasses and sins, and would watch and pray, that when my Lord comes, he may not find me sleeping. O Jehovah, do thou keep me alive and active in thy service, for Jesu's sake! Amen. D. C.

THE PILGRIM'S NARRATIVE.

(A Fragment.)

THE western sun had ting'd the evening sky,
With purple streaks, and tints of saffron dye:
The gentle breezes o'er the meadows play'd
Salubrious dancing on the bending blade.
The feather'd tribe, the shady groves among
Retire to rest, and cease their pleasing song.
No sound is heard: save where the bleating lambs,
In distant folds, bemoan their absent dams,
Or husbandman, returning from his toils,
Whistling aloud, his tedious way beguiles.

Such seasons seem, by heaven, to be design'd
To cherish contemplation in the mind:
That when the soul from earthly cares is free,
It may expand, and all his glories see.

At eventide, forsaking once my home,
Designing round my usual walks to roam,
And 'neath a spreading willow's grateful shade,
To view the sun's retiring gleamings fade.
With joy, within this lone secluded spot
A Christian friend, I met, *(no common lot!)*
A man who liv'd above all present good,
And ever held communion with his God.—
He, at the shrine of his Redeemer's praise,
Renounc'd his former practices and ways.

The verdant earth, the azure-vaulted sky—
Remind him of a present *Deity;*

In every scene he views his gracious power,
Or in the tempest or refreshing shower,
And whilst before him, nature's volume lies,
To God its author his ideas arise.

We view the orb of day with crimson hue
Withdraw his beams, and the dark night pursue
Its unresisted course; and then admire,
The bounteous goodness of th' almighty sire:
From providential good we soar above,
And trace the riches of his grace and love;
How *he*, to vilest characters extends his grace,
And grants to rebels, 'mongst his saints, a place.

His zeal aroused, his feelings warm, the man,
In grateful ardour spoke, and thus began.

"Once on the world's delusive stage,
"With heedless pace I trod:
"*Pursued* the follies of the age,
"But *wander'd* from my God.

"Intent on sins of thoughtless youth,
"His book neglected lay;
"The page of everlasting truth,
"Unread from day to day.

"The sabbaths roll'd their tedious hours,
"And much too quick return'd;
"While I a slave to hellish powers,
"Their admonitions spurn'd.

"T'was not a father's tender care,
"'Twas not a mother's sighs:
"That could destroy the fatal snare,
"Or ope my blinded eyes.

"Or, if sometimes a serious thought,
"Swift glanc'd across my breast;
"A senseless calm, with danger fraught,
"Soon set my fears at rest.

"But ah! a never-erring hand,
"Mark'd every trespass down;
"Recorded in his book they stand,
"And wait God's angry frown.

"While I thus wander'd in the ways
"Of folly, sin, and shame:
"*Vengeance*, prepar'd, to speak his praise,
"And vindicate his name,

"Stood dress'd in all its dread array,
"Before th' almighty throne,
"And every hour, and every day,
"Still murmur'd to be gone.

"Around my steps a tempest rose,
"And thunders roar'd aloud;
"*Flames* sought the wretch that dar'd oppose,
"The *mercies* of his God.

"Lightnings from Sinai's top appear'd,
"And thunder-bolts were hurl'd;

"The hand of JUSTICE seem'd uprear'd,
"To crush a guilty world.

"Rejected, desolate, forlorn,
"I knew not where to fly;
"Curs'd the sad hour that I was born,
"And wish'd in vain to die.

"A friendly stranger saw my grief,
"And dropp'd a pitying tear;
"His cheering words afford relief,
"And soothe my anxious fear.

"*Repair to yonder hill, (he said,)*
"*The tempest there is calm:*
"*The* GOD *of* HEAVEN *his Son has made,*
"*A refuge from the storm.*"

"With trembling, hasty, anxious pace,
"Swift o'er the plain I bound;
"At length I reach the sacred place,
"And tread the holy ground.

"The hill was CALVARY, where he,
"Th' eternal Son of God,
"Made an atonement on the tree,
"And shed his precious blood.

"Around the spot, a suppliant throng
"Entreated pardoning grace;
"Sought their inheritance among
"The fav'rites of his face.

"Down from the summit of the hill,
"Shone forth reviving light;
"Whose kindly rays, more brilliant still,
"Contrasted endless night.

"In sacred raptures I survey
"The heart-affecting scene;
"Now feel conviction; then a ray
"Of comfort darts within.

"These are the words it speaks to me,
"My soul their import learns,
"SINNER! I BORE THESE THINGS FOR THEE,
"AND THESE ARE THY RETURNS!!†

"Amazing anguish seiz'd my heart;
"All consolation fled;
"With murderers I saw my part,
"And in despair, thus said:—

"*Can Jesus cast a pitying smile*
"*On such a wretch as I?*
"*Of sinners, worst; of all, most vile,*
"*My Lord to crucify!*

"*No! his divine, his righteous law,*
"*Destruction must proclaim,*
"*Death and* ETERNAL JUDGMENT! *for*
"DESPISERS *of his name!*

* Isaiah xxxii. 2.

† This idea is borrowed from Dr. Doddridge's Life of Colonel Gardiner.

"While pensive I indulge my woe,
"A heavenly form appears:
"Bids me my sorrows all forego,
"And dry my briny tears.

Wherefore my son should you despair?
"(The angel, smiling, said,)
"*Restrain your sighs, your grief forbear,*
"*Though Christ, your Lord, was laid*

"*Within the caverns of the tomb,*
"*And was by murderers slain:*
"*He robb'd the prison of its gloom,*
"*And glorious rose again.*

"*Behold the sacred stream, which flows*
"*Fast from his wounded side:*
"*Happy the soul, its virtue knows,*
"*For sinners 'twas he died.*

"*No more, unworthiness complain;*
"*Nor longer urge delay,*
"*Haste! haste thee, wash away thy stain:*
"*Secure the grace to-day.*

"With feelings quite unknown before,
"I view my dying Lord;
"*And humbled in the dust, adore*
"*My Saviour and my God.*

"Earth and its pleasures all withdrew,
"My spirit soars above,
"(Created by his grace anew,)
"To realms of endless love.

"While to those shores of endless bliss
"I glance my longing eyes,
"I view the crown which Jesus gives,
"And long to seize the prize.

"Then let the worldling take his fill
"Of sublunary joy;
"*Lord! be it mine to do thy will,*
"*Let this my powers employ.*

"Soon will the sparkling bubble break,
"His flattering hopes be fled:
"When JUSTICE recompence shall make,
"And strike the rebel dead.

"But the bless'd soul that lives on high,
"And walks religion's ways;
"Survives the ruin of the sky,
"And shouts her Maker's praise."

The evening star shines o'er the distant hill,
Increasing mists the silent vallies fill,
The rising moon proclaims the midnight hour,
And chilling damps advise to quit the bower,
Reluctantly, I bid my friend adieu,
And home, with hasty steps, my way pursue.

D. E. F.

THE

COTTAGE MAGAZINE;

OR

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THE COTTAGE IN THE WOOD.

BEFORE we introduce the reader to an acquaintance with our Cottagers, we shall briefly describe their abode. Their house consisted of but two apartments; one of which served as a kitchen and bed-room for the venerable parents, and the other as a sleeping-room for their beloved and only daughter Mary, a young and interesting girl, far above the ordinary level of those in her circumstances. A shelf and table, a chest, a few chairs, with two coarse but clean beds, constituted their furniture. Before their door was a neatly cultivated little garden, containing a pure spring of water, which issuing in a crystal rill, tinkled down to a rivulet in the vale. All around, for a considerable distance, was covered with trees; hence the little mansion was called "*The Cottage in the Wood.*"

Mary had been taught at a Sunday School to read her Bible. During her stay at that excellent institution, the pious clergyman who superintended it, gave the children many godly exhortations, which, together with his public ministry, made upon her mind lasting and holy impressions, that constantly manifested themselves in her conversation and conduct. She was so diligent and apt a scholar, that in a short time she became a teacher, where before she had been taught, for

which she yearly received a little salary. This, with what she earned by sewing throughout the week, enabled her to go occasionally to a day-school, where she learnt to write, and acquired a competent knowledge of the English grammar.

As her good principles kept her from reading vain and frivolous books, all the time she had to spare was devoted to the perusal of the Scriptures, and such works as were calculated to give her just ideas of herself and the world, and to comfort and benefit her soul. Hence, she had more sterling knowledge and solid sense, and was better qualified for surmounting troubles and overcoming temptations, than some gay and fashionable ladies, who, through giving up their time to sensual novel reading, have effectually weakened and corrupted, rather than purified and strengthened their minds.

The parents of this amiable girl found her a treasure of incalculable value. By her industrious economy, she not only administered to their temporal wants, but was made the happy instrument of relieving the necessities of their souls. Before she went to the Sunday-School, they were living without God in the world, often fretful and unhappy with regard to the affairs of this life, and always unconcerned with respect to the things of eternity. But after she had been some time at that pious institution, she made a constant practice of reading a portion of the Scriptures to them every night and morning, through which, by the Divine blessing, they were at first interested in, then convinced of, and lastly converted unto godliness. Hence, they lived in sweet communion with Christ and with each other, and possessed new and unspeakable peace and comfort.

It is true, that like all God's children, they had their share of trials both from without and from

within; their hearts were often deceitful, and their hardy earnings but just supplied them with the necessaries of life: but this world they considered as the land of their pilgrimage, heaven was their home, and to that they looked forward with cheering hope, and joyful anticipation. Their house was the house of prayer, and the highly-favoured residence of the God of all comfort; they were steady followers of that which is good; and, consequently, in the midst of their poverty, they were richer and happier than ungodly characters, who possessed kingdoms and lived in palaces.

Notwithstanding, they never failed to offer up family prayer, both night and morning: their Sabbath evenings were peculiarly interesting and heavenly. Then, the venerable Cottager rested not only from his daily labour, but from all his worldly cares; and being a man of genuine piety and strong sense, would make such suitable and striking remarks on the sermons he had heard, and the portion of Scripture he was reading, and would so apply them to his wife, his daughter, and himself, as to draw tears of penitential sorrow and spiritual joy from their eyes.

One evening, whilst these devoted Christians were employed in their holy exercises, they heard something stumble against the outside of the house, and then fall down with a low muttering voice. They were at first somewhat alarmed, but recollecting themselves a little, and putting their confidence in the Lord, they prepared for duly examining the circumstance. When the good old Cottager opened the door, he discovered by the light of a candle, which he held in his hand, a young man, genteelly dressed, lying in a helpless condition, a few paces before him. Upon a closer inspection, he found him not wounded by robbers, as he at first ima-

gined, but in one of those fits of intoxication, by which so many degrade themselves below the beasts that perish. Love for souls, and pity for the distressed, excited the compassionate regard of our Cottagers, and they brought him in. He was covered all over with mire, and almost senseless; but after taking a little bread and a warm drink, he partly recovered, staggered wildly across the floor, uttered some inarticulate expressions, and with an obstinacy, common enough in such cases, contrary to their kind remonstrances, abruptly departed, leaving them deeply affected with the awful state of his soul, the strange infatuation of sin, and not a little concerned for his personal safety.

For several months they heard nothing of him; and the circumstance at length began to be seldom talked of, and almost forgotten. One summer morning, however, about sun-rise, a tall genteel looking man entered the cottage, and they recognized in him the person already alluded to. He behaved himself politely, and spake very sensibly; but it was evident from his wan cheeks and drowsy looks, that he was jaded with the debauches of the night. Addressing himself to these good people with some marks of confusion, he apologized for the trouble he gave them on a former occasion, and candidly confessed that drunkenness was his besetting sin, and oft led him into dangers, and various and gross acts of ignorance and folly.

They now felt it a duty incumbent on them to give him such good advice as piety and prudence dictated; and first of all, the venerable old man thus faithfully and respectfully remonstrated with him:—

"I am, Sir, but a plain blunt man, and have read but little in any book except my Bible. But do you know, Sir, from that I learn many

things of the greatest value. I remember to have read in the twenty-third chapter of the Book of Proverbs, the thirty-first and thirty-second verses, 'Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.' Now this was said by a man who himself had drunk a great deal, and was at last sorry for it, and who became wise and good, and plainly declared that drinking and all the pleasures of sin, were but vanity and vexation of spirit. Now, Sir, excuse a poor ignorant old man for mentioning this, and also for pointing you to another passage in the eleventh and twelfth verses of the fifth chapter of the Book of Isaiah, which says, 'Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night till wine inflame them; and the harp and the viol, the tabret and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands'."

To this delicate but faithful remonstrance, the youth somewhat agitated, replied, "My good old man, I thank you for your gentle but touching hint. Since you are honest with me, I also will be honest with you. To tell you the truth, I have had my doubts about the Bible—I have sometimes thought the whole was but a fable, invented by priests to put money in their pockets, and to fill such simple people as you and me with idle terrors."

The undaunted veteran soldier of Christ instantly said, "My good Sir, though this is awful, I am no way surprised at the discovery. You must have some delusion to keep you from sinking into despair, whilst you follow your sinful practices. But let me plainly tell you, that

your religion will afford you no support on a death-bed: and O! what can it do for you on the day of judgment! Take care! Remember the Devil is the father of lies; and that all who believe him must perish. But let me ask you one question, Sir; have you ever read the Scriptures carefully through, and prayed to God that he would enable you to understand them?"

This somewhat puzzled our hero, who, after a little hesitation, honestly said, "I must tell you plainly, I have not. The most that I know of them, is from other hands, who seem to think about the Bible as I do, and whose manner of living is like my own. I have sometimes read a chapter, but it was only to find fault with it, and to confirm me in the belief that it was mere human composition."

"Then," said the old man, with a countenance that indicated increasing earnestness, "pray let me ask you another question. Have you not from the very first, wished that the Scriptures were untrue?"

"I certainly have," said the youth, "and what I wished in time, I persuaded myself to believe; so that my conscience does not now disturb me as formerly. I sometimes have my trembling fits, but they are soon over, and every remembrance of them is speedily lost in the mirth of my companions, and a bumper of wine."

With looks of compassion and holy triumph, and in language and argument, which seemed divinely inspired, the pious Cottager with warmth exclaimed, "This is the way, Sir, you infidels deceive yourselves! You first of all, wish the Scriptures to be false; because if they are not, you must go to hell. With this bad inward feeling, you eagerly listen to what every ungodly man has to say against them. Then, you do not study them for yourselves at all; or if you do read a

chapter here and there, it is not that you may see the truth, but that you may harden your hearts against it. You cannot possibly therefore discover your mistake. You are like the moles in my little garden; you live *under ground*, and can relish no pleasure in *the world above*. You remind me of a little animal, that I have somewhere read of, which, when some labouring man like myself is following it with his spade to kill it, shuts its eyes, and then, because it cannot see him, foolishly concludes he cannot see it, and thinks itself safe! You are like our blind kittens, because you have never seen the light, you think there is none. Ah, miserable men! you are dreadfully deceived!—you are rocking yourselves to sleep, on the crumbling edge of the bottomless pit! Every wise and good man must be convinced, that the Scriptures are the language of the infinitely wise and merciful God. No man can be an infidel, who candidly and carefully reads them. And how glorious is Christ! The prophecies, his miracles, his precepts, and doctrines, prove him to be the eternal Son of his Almighty Father. After all, what are these infidels, who call *us fools*, and think *themselves so wise!* They are but *earth-digging moles, self-deceiving little animals, blind kittens.* God preserve me and mine from their idle dreams, and melancholy end! I entreat you, my dear Sir, to pray earnestly to God for the pardon and forgiveness of your sins; and be no longer faithless, but believing."

Mary and her mother who had hitherto remained silent, ventured to say a few words: not giving what they advanced, as their own opinion, but as what they had learnt from the Curate of the parish, who was a pious, well-bred, intelligent man, and conscientiously laboured to qualify his hearers, for giving a satisfactory answer

to every one, who asked them a reason of the hope that was in them.

Such was the force of truth upon the mind of our young infidel, that he candidly owned *he was almost persuaded to be a Christian.* The genuine, though ludicrous picture of infidelity which he had just seen exhibited, made him confess that he often doubted the truth of his system, and that it now seemed more brittle than ever. After some further conversation, he took his leave, with evident reluctance, informing his humble friends that he would take the liberty of calling on them at a future opportunity; that he lived but a few miles off, and that his name was William Bower.

(To be continued.)

WHAT IS BEST IN BAD TIMES? OR THE CHRISTIAN'S STRONG HOLD.

(Continued from page 158.)

Let the past mercies of God lead you to hope for future mercies to this nation. God has "a delight therein." He has seen fit to permit storms and distress to arise of late: but storms clear the air, and are often followed by favorable weather. You well know, Christian Reader, that Bible Societies and Missionary Societies in England are now endeavouring to bring the whole earth to "the knowledge of the Lord." Does it not seem that GOD WILL MAKE ENGLAND THEN A BLESSING TO THE WORLD? Let me tell you freely what I think.—I think, that great afflictions often happen before abundant mercies are bestowed. I think that Ministers are often prepared for great usefulness, by severe trials beforehand. You remember that St. Paul suffered blindness and fear, before he became a preacher to the Gentiles; and that St. Peter, in

great distress, wept bitterly, before he fed his Saviour's sheep and lambs. You remember that even our blessed Lord was in an agony, and that it was expedient he should suffer, before he "entered into his glory." On the same ground, I think, that if our trials in England are borne with patience, and duly improved to the welfare of our souls, the end of these trials will be glorious—glorious, because God will "be glorified in," and by us. We know, indeed, that no good works deserve either God's favour in providence or grace; but we do know, that "them that honour him he will honour;" and therefore those Bible and Missionary Societies, and the other excellent Societies in England, may be *the means* of removing the wrath that might otherwise fall upon us. It is a great encouragement to hope the best too, that we have a Government anxious for the good of the Nation. Several of the Royal Dukes, and the great Ministers of State, are friends and members of the Bible Society; and I think you will agree with me, that this appears to be "a token for good" to the Nation. And besides all this, the Sunday, and other Charity Schools for children are, we trust, nurseries in which hundreds of thousands of plants of righteousness are growing up—a generation to serve God better than their fathers. I do think, Christian, that when you and I lie in the grave, these children will probably witness things which even "kings, and prophets, and righteous men have desired to see, but have not seen;" namely, the wider extent of Christ's kingdom upon earth, and the triumphs of his holy Gospel. For does it not even seem, as I said before, that *England is to be made a blessing to the world?* Be encouraged then; "be of good cheer." "Why," said our Lord to his disciples, when the ship was tossed with the waves, "why are ye fearful, O ye of little faith?"

But withal we should not forget, that it is our duty, in times like these, *to make "supplications, prayers, and intercessions" to God, "for all men,"* (as the Apostle writes to Timothy,) especially "*for the king and for all that are in authority;* that we may lead a quiet and peaceable life, in all godliness and honesty." Yes, Christian, that is what you know and will feel to be *a great duty.* If the rioter speaks seditiously against his Prince, and the Royal Family, you will pray with earnestness and affection for them. If others go to a riotous assembly, you will say, "My soul loves the house of God, and the congregation of the faithful. I will learn politics from my Bible, not from papers sent around the country, to lead men to rebellion: and piety, true piety, I will value and attend to above all the politics in the world. My Saviour, though King of kings, obeyed governors, in all things lawful, upon earth; and even wrought a miracle to pay tribute, though he never did so to supply his own wants.* As a follower of my Saviour, I will also 'be subject to principalities and powers, obey magistrates, and be ready to every good work, *speak evil of no man, be no brawler,* but gentle, shewing all meekness to all men.'" That is, indeed, the very path, Christian, in which you should walk.

Let me observe also, that to prayer you should add *praise.* "In every thing," and at all times, we should give thanks; and therefore, in seasons of affliction. Yes; and you well know, Christian, we have often reason to praise and bless God, even for affliction. Can you count the number of God's mercies? No; it is impossible. As a Christian, you should say, I bless God,

* For this idea, the writer is indebted to a Tract peculiarly useful in the present times, called "VILLAGE DISPUTANTS," published by Hatchard, Piccadilly, London.

that ever I was born in a country where the Gospel is known and loved: I bless Him that I live in an age in which I enjoy such full liberty to serve him; so that I can 'walk to the house of God in company' with my friends and family, although many 'of whom the world was not worthy,' were put to death for worshipping according to their conscience. I bless God, also, that the rich provide schooling for children; so that my little ones can be taught (as the King said he wished every child to be taught) 'to read the Bible,' and learn the way to eternal life. Can I be too thankful? Shall I murmur against my heavenly and most merciful Father? No; I will 'praise him for all that is past,' as well as 'trust him for all that's to come'." This should, indeed, be the language of your heart;—but then, Christian, you should not forget even the many *temporal* mercies you have formerly enjoyed; namely, health, and food, and raiment, for years together. And if you are not now so well off in these respects, as in days that are past,—still, if the "soul prospers and is in health," that is more than bodily health;—if "clothed with the garments of salvation, and covered with the robe of righteousness," that is of more worth than fine raiment;—and if your food be coarse; yet, even "brown bread and the Gospel (as a pious Archbishop once said) is good fare." Although, my dear friend, we may be now suffering, yet it might be much worse with us: and even then we could not justly complain; for what should we suffer, if God were to "enter into judgment with" us? Should we not be "lifting up our eyes in torments," living in misery, and even seeking death, but not able to find it? I have read of a pious man, who was subject to two severe complaints. When he had the least painful, he blessed God it was not the other: and

when he had the worst complaint upon him, he was thankful that he had not both at the same time. We ought to keep in mind, that riches are not always a blessing, and that poverty is not always a curse. Riches are a curse, if abused; poverty is a blessing, if "sanctified by prayer." A man who knew more of God's holy truth than most men that ever lived, I mean Luther, wrote thus in his last will: "O Lord God, I *thank* thee that thou wouldst have me live a poor and indigent person upon earth. I have neither house, nor lands, nor possessions, nor money to leave. Thou, Lord, hast given me a wife and children: them, Lord, I give back unto thee. Nourish, instruct, and keep them, O thou, the Father of orphans, and Judge of the widow. As thou hast done to me, so do to them." But, indeed, the truth is, that every sincere believer, however poor, is rich,—astonishingly rich. For is he not "an heir of God, and a joint-heir with Christ?" Is there not "an inheritance incorruptible and undefiled, and that fadeth not away, reserved for *every one* who is kept by the power of God through faith unto salvation?" St. Paul himself has drawn out an inventory of the believer's possessions: "All things (says he) are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

(To be continued.)

ADVICE TO RELIGIOUS PROFESSORS ON MORAL HONESTY.

"*Owe no man any thing.*" Rom. xiii. 8.

To afford assistance to the memory, we shall place our hints of advice of this much-neglected subject, under three leading articles—

1. *Be cautious how you get into debt.*—The general state of worldly business is such, as necessarily leads men to trust each other. Without this mutual confidence, trade and commerce could not exist: nay, the very bands of civil society themselves must soon be dissolved. Yet this needful generous confidence ought to be strictly guarded by the rules of prudence, otherwise the consequences must prove highly detrimental both to debtor and creditor. *Owe no man any thing*, should be as far as possible, the maxim of every Christian tradesman. Therefore,

Never get into debt without some reasonable prospect of paying. To procure the property of others, without design to pay at all, is downright robbery. The man who plunders his neighbour's dwelling, or applies a pistol to his breast, may expose himself to a greater danger among men; but they both are chargeable with the very same offence in the sight of God. Nor can he stand clear of the imputation of rashness and folly, deserving of the highest censure, who, previous to his contracting debts, considers not in what way he is likely to discharge them. Such may talk of trust in Providence; but such a plea, under these circumstances, only aggravates the criminality of their conduct, by an attempt to make a righteous Providence answerable for the consequences of their unjust proceedings. O what extensive and full disgrace have some splendid professors lately cast upon the good ways of the Lord, by their rash speculations and experiments with the property of others!

Make use of no false pretences to get into debt. The name of friendship of a known and deserving character is often made the preface to a scene of fraud;—disappointments are pleaded which never occurred;—money expected at a

certain time, is mentioned as security to deceive the unwary;—nay, (horrible to relate!) conversation on religious subjects,—the doctrines of the holy gospel,—the dear and injured name of Jesus,—are not unfrequently used as the successful instruments of deception, by abandoned professors of religion.

The satisfaction felt by the upright mind in being out of debt, should operate as a reason for your endeavouring to keep unembarrassed in the world. It must greatly pain an honest man to recollect those claims which he cannot answer. Ever, then, bear in mind, that to get into debt for the relief of present distress, is almost sure in the event to plunge you in another, and perhaps greater difficulties, than those you now labour under.

Remember too how disreputable it is to be in debt Unless in very special cases, it leads to a suspicion of the industry, prudence, or principle of a man; and that professor seems to give poor evidence of his regard to the credit of religion, who is careless of his own good name.

2. *Take heed how you behave if you are in debt.*

Much of a man's principle appears by his spirit and conduct when in debt. No one will trust the avowed deceiver. Therefore the knave approaches the person he has marked out as his prey, under the garb of honesty; but not sooner are his fraudulent designs accomplished, than he becomes another man; the vizard drops, and his real character appears.

Are you in debt? behave then with civility to your creditors. May not the man who has befriended you in the hour of difficulty, at least expect to meet with that behaviour which common decency demands? Many ungrateful persons can scarcely afford a creditor a civil answer

when he ventures to enquire after his lawful property; perhaps resent the application as an affront, and forsake him, to play the same nefarious part upon another.

If you are in debt, be always frank and candid. Never attempt to disguise your situation by false glosses and wilful misrepresentations. Investigate, with impartial diligence, your own circumstances, and state to your creditors the naked truth. Suppress no part of information which justice calls for at your hands. In transactions which relate to God or man, this world or a future, an ingenuous disposition is particularly pleasing. *He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them, shall have mercy.* Prov. xxxviii. 13.

Never evade the claims of creditors by false promises. A man destitute of conscience, when pressed, will promise any thing to procure present relief; but this is adding sin to sin. He acts like the highwayman, who, having plundered the traveller, murders every one who endeavours to apprehend him. Such a character seems prepared for any enterprise of darkness. His conscience is seared as with a hot iron; and he is sure, if converting grace prevent not, to have his part in the lake which burneth with fire and brimstone. Rev. xxi. 8.

Sit not down contented if in debt. He that is easy, happy, and satisfied in such a situation, wears a character so nearly verging towards that of a villain, that it would require great penetration indeed to distinguish them. Therefore,

3. *Endeavour, as soon as possible, to discharge your debts.*

In order to this, contrive to pay. Lay down some prudent plan for the attainment of this desirable end. If you feel yourself incompetent to this, request some faithful friend to as-

sist you by his counsel: and resolve to use as many contrivances to pay, as you or others have done to contract debts.

It is equally necessary that you exert yourselves to pay. Wishes, unaccompanied by suitable endeavours, only tend to poverty and disgrace. Let justice to your creditors be a spur to your application and industry to your calling. To be negligent when opportunities for exertion offer, or to waste your time in indolence and trifling, is indirect robbery of those whose claims upon you reach to every reasonable effort within your power.

Nor is it less incumbent that you deny yourselves to pay. The delicacies of the table, the superfluities of dress, &c. are glaringly inconsistent with a state of insolvency. To make entertainments to your friends or acquaintance with what is not your own, is to defraud your creditors, and to feed others on the spoils of their property. Before you are hospitable and generous, determine to be just.

Begin this needful work immediately. Disinclination to any duty will furnish many specious arguments for present neglect. Hence many suppose they could pay, if circumstances were any way altered from what they are. They intend to apply themselves seriously to this concern hereafter, just as some talk of future repentance for the sins they are now committing. But we may venture to affirm, that if you do not now do what your opportunities admit of, your intentions to pay at all may be very justly questioned. *Whatsoever, then, thine hand findeth to do, do it with all thy might.*

If you wish to succeed, persevere in your attempts to pay. Though you may see many difficulties before you, do not despond, and say, *there is no hope.* Though your first efforts may

be baffled, look upward, and try again. Much may be, and has been done by little and little. If conscientious and diligent in the path of duty, you have many encouraging declarations of Scripture on your side. See Gal. vi. 9. *And let us not be weary in well doing, for in due time we shall reap if we faint not.* Prov. iii. 6. *In all thy ways acknowledge him, and he shall direct thy paths.* Psalm xxxvii. 5. *Commit thy way unto the Lord; trust also in him, and he shall bring it to pass.*

Surely, none will answer the foregoing plain remarks by observing, "Many lay great stress upon moral honesty for salvation; but we renounce the Pharisaic sentiment, and glory in assurance of eternal life, because we trust in the finished righteousness of the Son of God."—Mistake me not, friend: I have not been substituting honesty in the stead of a Saviour, and his blessed work. I wish not to flatter the expectations of him who makes integrity between man and man a reason for setting aside the gospel; but I wish to remind the professor of evangelical truth, that unless his faith lead him to the love of social justice, he is deceiving his own soul, if he suppose himself made a partaker of the faith of Christ. *For this is the will of God,—that no man go beyond, or defraud his brother in any matter; because that the Lord is the avenger of such.* 1 Thes. iv. 6.—*Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.* Phil. iv. 8.

FIGLINUS.

EXTRACT OF A LETTER FROM A YOUNG OFFICER IN THE HON. EAST INDIA COMPANY'S BENGAL ARMY TO HIS PARENTS, DATED 1814.

(Communicated by the Rev. D. Corrie.)

On the 29th we reached —— camp, on a spot where, but four days before, we had made an attack, and slaughtered about one hundred Napaulese, and made the rest run off, or took prisoners, or wounded them. When we arrived all was quiet; but the wounded presented so shocking a sight, that I could not help exclaiming in a most vehement manner to my brother officers—"Oh, the ills that flesh is heir to," whilst I was filled with amazement that so many soldiers were found all over the world. A field of blood will be a sad place to die in to me; but even here an Almighty Friend can disarm Death of his terrors, and make me shout victory over sin and the grave, through the atoning blood of his no less mighty Son. My nature shrinks from the idea of a violent death, far away from all who love me; and I declare to you, my beloved father, and my tender mother, that the religion of Christ is my only refuge and chief support, in this my trial. It is well that I have not only since and before my march thought of preparing for death; for if I had been thrust into the jaws of the grim tyrant, with all my sins unrepented of, (although I am not accused of being worse than the rest of the world) I have great reason to believe I should be constrained to turn my back on my enemies. Indeed, I am pretty sure many others would do this, if they could but see the brink on which they totter, like men asleep, unconscious of their danger. But with drinking or singing, or some other "jolly good fun," they keep each other's spirits up, and are not bold because they have conquered the fear of death, but because

they have been trying all their lives, and with too much success, to think there is nothing to fear in it, though they are unprepared for judgment. But, how will they look with black despair, when, at the great day of account, they find themselves without an Almighty Saviour to advocate their cause; and, O dreadful thought! in his place and person, one who shall pronounce (and may our hearts shudder at the sound, lest we should meet the same fate) "Depart accursed, into everlasting fire." Pardon my giving way to these feelings, my dear parents, for though with you they may not be necessary, yet, you know, I have two brothers that I wish to listen to Moses and the Prophets in this world, that they may have no occasion to desire a messenger for this purpose from another. Once for all, do not grieve for me like those without hope, if I am shortly taken hence. For, believing in the Lord Jesus Christ as the Saviour of my soul, I trust in his own words, that going unto him I shall not be in any wise cast out. God knows, to most of his servants this world is but a vale of tears; and he knows too that for some in particular it is necessary, lest that sentence should be against them, "If any man love the world, the love of the Father is not in him." If, then, my hour is come, hasten ye to follow me—hasten at all events to God's right hand, where are pleasures for evermore. Then, if your second born is there, how happy will be the meeting; and, if he is not found among the blessed, know for certain, that there you cannot mourn his loss, since we are plainly told, that *all* tears will be wiped from our eyes.

I am exceeding glad to learn by your last received letter, "that you are very much pleased to hear I am so firm in my religious principles," &c. Next to an approving God, and an ap-

proving conscience, the approbation of parents and relatives is most grateful to my feelings. I rejoice and am thankful I came to India; for, although with my present views and experience of things, I could by no means have thought of coming; yet I think we all did well, considering how much less we knew then than now. In England, perhaps, I could not have been saved, therefore it was God's will to bring me to India. You must not fancy from this I wish to be understood as prognosticating my death, or as having any foreboding or persuasion I shall not survive the campaign. You said, when about to determine on my leaving you, there was the same God to protect me here as in England; and since he is to be found of them that seek him even in Napaul, I have no cause to fear any thing but sin; and a right faith in the Lord Jesus Christ will conquer the fear of this. O for more of this faith; for, verily, it is precious faith to a man who knows himself a sinner. Blessed be God, I am not so much cut off from religious ordinances in camp as you might expect; for, of his Majesty's —— foot, which is encamped with us, there are about *three or fourscore* pious men, with the Drum-Major at their head, (a very sensible good man) who assemble every morning and evening in some sequestered field or grove, to supplicate their God and sing his praise. I often come upon them in my rides, and am much edified by their appearance and genuine piety, though their homely phraseology does not escape my fastidious ear. Poor fellows, they are so glad to see me! One scrapes together a few dry leaves, and another spreads his handkerchief over them for a seat for me, and politely steps up with a hymn-book, which, as well as a Bible, they all possess, and they make as good use of the former as the latter, for they sing very cheerfully, &c. &c.

A SHORT SKETCH OF THE BOOKS, CONTENTS, AND WRITERS, OF THE OLD AND NEW TESTAMENTS.

No. X.

(Continued from page 135.)

WHILE, in the government of nations, and in the general affairs of mankind, we perceive an overruling power extending its influence, and controling every event;—and while we view with pleasure that continuance of divine protection which attended the Israel of God, and deduce therefrom that the same Almighty being still reigns, and defends the cause of Zion; it is delightful to observe that the parent of mankind, not only regards with tenderness and care, *collected bodies*, but also private families, and separate individuals.

The general community of mankind may be viewed as a vast society in which every individual discharges his part, and in conjunction with others, contributes to the advancement of some end, unknown to all, except to *Him* who first designed the plan.

These considerations are encouraging in the highest degree to the Christian. On the one hand he can take an extensive view of divine providence; on the other, bring all its dealings within the narrow sphere of his own experience.

In the history recorded in the book of

RUTH,

we perceive a great variety of events, all tending to one important object. That object was not only to raise from beggary to independence a private individual; but also in a regular and constant succession to preserve the line of the Messiah.

Here we are presented with a family, who,

being driven by famine from Bethlehem-Judah, their native abode, went to sojourn in the country of Moab. Elimelech, the head of this family, soon after died. His two sons, Mahlon, and Chilion, then married. Ten short years had scarcely passed, when they followed the steps of their father, and were seen no more.

Naomi their mother was now left destitute; her relatives were dead, and herself a stranger in a foreign land. But here providence appeared; tidings were bought to Moab, that the Lord had visited his people—had supplied their wants, and that plenty again crowned the land of Judah. She therefore arose with her daughters-in-law, Orpah and Ruth, to return.

When they had travelled some part of their journey, Naomi advised them, instead of accompanying her, to return to their parents, and again seek husbands from among their own nation.

Although neither of them were remiss in their affection, Ruth discovered the greatest spirit of gratitude. Orpah was led to return to her people, *and to her gods!* while Ruth, with filial feelings too tender for description, exclaimed—"*Intreat me (no longer) to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people, shall be my people; and thy God, my God.*"

Naomi and Ruth now pursued their journey, and shortly arrived at Bethlehem;* little supposing, that their painful toil would contribute

* The poignancy of Naomi's grief, is most strikingly expressed in her address to the inhabitants of Bethlehem. When they, with surprise and joy, recognized in her countenance the features of an old acquaintance, and were welcoming her to her native land—she exclaimed, "*Call me not Naomi, call me Marah; for the Almighty hath dealt very bitterly with me.*" i. 20.

What a contrast with the former appellation, as the word Naomi, or Nohami, signified *my pleasure*, my *delightfulness*. For the import of the word Marah, see Exodus xv. 23.

in any essential degree to that glorious event, with which this town was afterwards highly honoured.

The barley harvest having commenced, Ruth determined to supply the wants of her mother-in-law, by gleaning in the fields of Boaz, who, in a distant manner was related to the deceased Elimelech. Upon this apparently trivial circumstance, depended a most important chain of events. Boaz having obtained information respecting her character and circumstances, received her with the greatest kindness, commended her for forsaking her idolatrous companions, and seeking an abode beneath the protection of *the only true God*, and also for the respectful regard she had discovered to Naomi. "*The Lord recompense thy work*," *said he*, "*and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.*"

Affairs passing thus prosperously, she gleaned in the field until evening, and then bore home to Naomi the welcome intelligence of Boaz's conduct, as affording evident proof that the Lord had *not left off his kindness.*

Naomi now informs Ruth of her affinity to the house of Boaz, and advises her to lay claim to its advantages.*

* Some obscurity attends this part of the narrative, unless closely examined and compared with the code of *Jewish law.* The procedure here referred to, we find established in Deut. xxv. from the 4th to the 10th verse inclusive. Here it is commanded, that if brethren dwelt together, and one of them died without issue, the wife of the deceased should not marry a stranger; but her husband's brother should take her to wife,—that thus, by means of her first-born, his name might be preserved in Israel. In case of a refusal, the affair was made known to the elders of the city, who caused the widow, in the presence of them all, publicly to disgrace him, by drawing off his sandal, spitting in his face, and saying—"*So shall it be done unto that man, that will not build up his brother's house.*" Even the family of the defaulter was ever afterward branded with disgrace.

The reader will remember that it was to this ceremony the Sadducees alluded, in their conversation with our Lord. See Matt. xxii. 23.

In this attempt she was not unsuccessful. He promised to take the matter into consideration; but at the same time intimated that a nearer kinsman to her than himself was still surviving, and solemnly engaged, that if he refused to discharge this duty, he himself would supply his place.

He immediately commenced the *legal process;* and, having taken the elders of the city as witnesses, the kinsman declined the proposal, lest he should mar his own inheritance. Boaz, therefore, in the presence of them all, covenanted to purchase the paternal inheritance of Elimelech, the whole property of Chilion, and Mahlon; and took Ruth, the Moabitess, to be his wife, to raise up the name of the dead on his own inheritance.

In consequence of this connexion, *Obed*, the father of Jesse, the father of *David*, was born to the house of *Elimelech*, and the lineage of the Messiah preserved in its descendancy from Abraham.

As it is the chief end of Scripture-history to establish this point, and prove *Jesus of Nazareth* to be the subject of prophecy, that object being attained, the narrative ceases. On this ground the Book of Ruth forms a very important part of the inspired volume; since, without its assistance, it would have been totally impossible to have proved him to be the true Messiah.

The *Rabbins* pretend that Boaz was the same as Ibzan, the promised seed of Abraham, the judge of Israel, who governed for the space of seven years, about Anno Mundi 2823.

Josephus supposes this history to have taken place in the time of Eli.

The *chronology* of the *Hebrews* places it in the time of Ehud, and the servitude of the Israelites under Eglon, King of Moab.

Saint *Jerome* says, that the Jews added it to the

Book of Judges, because the transactions of which it treats, occurred during that history.

By several of the ancient Fathers, they are both united.

The authenticity of this book has never been questioned. D. E. F.

(To be continued.)

ADDRESS TO SUNDAY SCHOLARS, AND OTHER YOUNG PERSONS.

No. VII.

(Continued from page 130.)

My dear young Friends,

You have often had presented to you, in the Cottage Magazine, very pleasing accounts of pious children, some of whom are now with Christ exulting in the joys of paradise; others are in the way that leads thither, and will, I hope, ere long be caught up to that blissful place of celestial light and glory, to be ever with the Lord.

Do not you wish to go also to heaven when you die? Many of you have brothers and sisters there already; some of them told you, when they were about closing their eyes in death, that they were going to be with Jesus, and they begged you to prepare to follow them. Not a few of you, perhaps, have parents also in that glorious world. You cannot but remember how earnestly they used to pray for you, that you might be with them in heaven; and they most lovingly intreated you to pray for yourselves.

Several of you have pious parents yet living, whom the Lord in mercy spares to you; but they will not live always; they are going to Mount Zion—this is not their rest, because it is polluted. God has promised them a better dwelling-place; Christ hath prepared mansions for them, and they are passing through this vale

of troubles with the hope of eternal joy in their hearts. They do not wish to go to this happy world without you; they are very desirous that you may be conducted into the sacred road, that they may meet you after death at God's right hand. Therefore they tell you, you must be holy children, and be washed in the Lamb's blood from the guilt of all your sins. This is the reason they have for warning you against speaking lies, breaking the sabbath, and taking God's holy name in vain; for Christ, the King of Glory, will not permit *such* children to live in his presence. But, Oh, how lamentable the thought of being shut out of the kingdom of God.

Happy parents and children, who shall meet in the heavenly world! they shall live and reign with Christ for ever. Happy brothers and sisters, whom the Judge of all the Earth shall invite to his glorious abode in that sweet language, (Matt xxv. 34,) "Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." But who are capable of describing the bliss which they will there enjoy! *Here*, some of you often hunger, and thirst, and weep—*there*, they who live with Christ know nothing of these painful feelings. "The Lamb," as you read Rev. vii. 17, the Lord Jesus, "who is in the midst of the throne, shall feed them, and will lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

Methinks you are saying, "I hope I shall go with my parents, and brothers, and sisters, to heaven." Well, my dear children, pray to the Lord to make you holy. Think much and talk frequently about that happy place; and often meditate on what Jesus Christ did to bring you there.

I am now going to tell you of one or two little children, (perhaps much younger than you) with whom I have lately talked, who expressed themselves so sensibly and feelingly on these subjects, that it proves they think seriously about them; and I cannot but hope that the Lord will save them. One of them was a little girl at S—, between four and five years old. She had been requested to speak with me about the Saviour. This called forth the following inquiry—

"What can you tell me, my dear, about the Lord Jesus—the Saviour of sinners?"

In a plaintive tone she answered, "Sir, he was killed upon the tree."

Who, said I, could have committed that horrid deed?

"Wicked men, Sir."

I then asked, how they killed him?

She said, extending wide her little arms, "they drove nails through his hands, and a spear into his side."

My question then was, why did the Lord permit wicked men to do this?

She replied, in a very pathetic, impressive manner, "it was to save *me*, Sir."

Ought you not, my dear, (I added) to love the Saviour for dying for you?

"Yes, Sir."

How will you make known your love to him?

"Sir, when I get to heaven I will kiss him."

From the sincere manner in which these words were expressed, it evidently appeared that she was touched with the tenderest affection toward that merciful Saviour, whose boundless compassion moved him to die for such little lambs. I could not but be reminded of Mary, who washed the Redeemer's feet, and did not cease to kiss them, as an evidence of her great love to Jesus.

Miss Maria V— is another little girl, between

the age of six and seven years, who spoke in an intelligent way, at a meeting of children that was held for religious instruction. The subject had turned upon the happiness of heaven, and as Maria had expressed a wish to be found there after death, it led to the following conversation—

My dear child, who dwells in heaven?

"God, Sir."

Who besides?

"The Son of God, Sir."

Are there any others in heaven?

"Yes, Sir; good people who have died."

Where, my dear, do the wicked dwell when they leave this world?

"In everlasting fire, Sir."

How awful then to be wicked! "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" But, my dear, what is it to be wicked?

"It is, not to believe in God, Sir."

Yes, my dear, that is a kind of the greatest wickedness. But you say you believe in God.

"Yes, Sir, I believe he is in heaven."

And you said, you believe in Christ.

"Yes, Sir, I believe he is in heaven."

I am very happy, my dear, to find that you think about heaven. Heaven is the glorious abode of the Triune God, Father, Son, and Holy Spirit; and if you are a good child, you will be received to dwell there also.

Among the same little company who met to be instructed, was Master George P——, and much pleasure it afforded me to observe the way in which he behaved himself, and to notice the propriety of his answers to some questions which were proposed to him. But what added greatly to the pleasure which I had felt, was a little circumstance which took place at the close of the meeting, that respected some money with

which Master George presented me, to be devoted to a pious and very laudable purpose.—On taking my leave of the little boy he said—

"Sir, (putting his hand into his great coat pocket) I have something to give you,"

What have you got George?

He then drew forth a small packet, and said, "I have some money for the Missionaries, Sir."

I thanked him on their behalf, and on behalf of those who are the objects of their mission; and then observed, you wish, George, that good men may be sent to preach the Gospel to the benighted Heathen, and you wish that this money should be used to assist in paying the expenses of so great an undertaking.

"Yes," rejoined Master George, and added, in an interesting and affecting manner, "my brother Tom and me have broken open our box, Sir."

On reaching my home, I had the curiosity immediately to examine what my parcel contained, and found *four shillings and twopence halfpenny*, the fruit of little donations bestowed from time to time upon George and his brother, and which they had carefully laid by for this benevolent purpose. I hope many who read this account will be induced to imitate this generous conduct, that more extensive means may be put into the hands of the conductors of Missionary institutions, to enable them to send more labourers into the Indian fields which are white already to harvest. And when the "many, who shall come from the East and West, to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven," may you, my dear children, be found of the blessed number! Amen, and Amen.

J. R.

Hungerford, Feb. 1817

DISINTERESTED HUMANITY.

SIR PHILIP SIDNEY, an amiable young officer in Queen Elizabeth's army, on his thigh-bone being broken by a musket-shot, in the agony of his wound, called for water. Some was brought to him, but, as he was eagerly lifting it to his lips, the ghastly looks of a dying soldier struck his eye. "Take this," said he, holding out the water to him, "*thy* necessity is greater than *mine*."

Religious Information.

LONDON SOCIETY FOR FEMALE SERVANTS.

ON Monday evening, April 28th, this Society held their Fourth Anniversary at the City of London Tavern. The Lord Mayor, who is President for the time being, not being able to attend, the chair was taken by John Thornton, Esq. (the Treasurer of the Bible Society,) one of the Vice Presidents. The meeting was very numerous and respectable.

The Rev. Mr. Watkins, the Projector of the Institution, read the Report, which was replete with sentiments in full accordance with the objects of the Society:—to promote the moral and religious improvement of servants, to encourage them to be correct in their conduct, and to abide as long as possible in *the same service;* and by this to promote a reciprocity of good feeling between servants and employers. The Report stated, that during the past year, 86 Bibles, with a suitable inscription on the covers, had been given to 86 servants, living one year in their places—43 servants had received a guinea—16 a guinea and a half, and 13 two guineas, for 2, 3, and 4 years' services. Many of these had lived several years in the same family, before the formation of the Society in 1813. The Report also stated the business that had been done at the Society's gratuitous Registry, in Hatton Garden: it also remarked respecting the recommendatory letters sent with the servants, when they applied for gratuities; that the occasional serious avowal of our good opinion of past services, to excite grateful feelings, and increase good will, is a pleasing and interesting *novelty* in the *moral* management of a household. The dangers to which female servants in London are exposed was touched upon, and followed by a serious remonstrance against the rashness with which some servants, in the main honest and sober, are often hastily discarded for minor faults. 'Nothing,' said the Report, 'can better

tend to prevent the final separation of parties that may be made, on the whole, to suit each other, than the usual interval of *a month's* warning for reflection on both sides, in which irritation may subside, and the measure of delinquency, or of unsuitableness, may be more precisely ascertained, and reduced to its true dimension.—Hasty dismissals, and refusals of character, where honesty and sobriety cannot be impeached, have the *most cruel consequences*, as they precipitate servants into destitution and vice, because, in most cases, they have neither friends, nor *good* advisers, nor homes! By this unchristian procedure, the comfort and virtue of many females is daily destroyed, and our streets are filled with pestiferous women, abandoned of God and of good men, who mostly die in the greatest wretchedness, in the *retirements* of disease and depravity!' The Report concluded with a hope that the larger towns in England would follow the example of Manchester and Bristol, in instituting similar societies—and that, while we charitably attended to the happiness of *strangers*, we should do what we can to excite and maintain the real good-will and fidelity of those who instruct our own children—have the care of our own dwellings—dress and serve up our own food, and are more or less with us every day and all day long.

Mr. John Wheelton, Samuel Mills, Esq. Rev. Mr. Hughes, Rev. Joshua Mann, Rev. Isaac Hill, Rev. David Ruel, and many others addressed the meeting at great length.

The Chairman concluded the business, by adverting to the present state of the Society, compared with what it was at a sort of general meeting four years ago, at which he presided, which consisted scarcely of six or eight persons! He felt satisfaction at the progress it had made; during the past year 102 more servants were nominated, and nearly double the Bibles and gratuities had been distributed. He hoped, that as the circumstances of the times, which had doubtless in some measure retarded its progress, altered for the better, the Society would be more extensively patronized and endowed; and he had no doubt, but it would please Divine Providence greatly to bless it to the ends for which it was instituted.

GENEROUS CHIMNEY-SWEEPER.

At a meeting of the Petersburg Bible Society, a chimney-sweeper appeared, and, to the astonishment of the company, presented *thirty shillings*. The gentlemen delicately remonstrated against his giving so large a sum, and suggested a smaller subscription by instalments. No; he had saved it on purpose—and added, 'I intend to bring the same sum yearly; and, if I might ask a favour, I should like to sweep the chimnies of the Bible Society's house for nothing.'

This was a noble offer, for the house is large—worthy of the magnificent Emperor who gave it to the Society; and sweeping its chimnies would be worth 5*l.* per year.

What a noble example of generosity is this! Let the chimney-sweeper's example stimulate the rich to generous deeds. Let the affluent Christian say, 'If a Russian chimney-sweeper give at the rate of 6*l.* 10*s.* per year, what ought I, a British and wealthy Christian, to give to Missionary and Bible Institutions? Calculate—'A guinea?—No. How many guineas?— —

SARAH KITSON, LATE OF BRADFORD.

Mr. Editor,

Should the following faithful Memoir of a poor yet pious Christian, meet the design of your useful publication, I shall feel obliged by your insertion of it. I have sent it you solely from a wish that it may promote the eternal welfare of a numerous portion of your Cottage Readers.

I am, yours, &c.

* * *

Of the early years of the deceased I can say but little. Though poor, she was industrious, and was much respected by her neighbours. She married, and in that relationship conducted herself with the same propriety that had marked her former character. Although she had long approved the things that were excellent, and been in the habit of regularly attending divine worship, yet no saving change was, for many years, wrought in her heart. It pleased him, however, in whose hands "are the times and the seasons," to visit her soul with the convictions of his Spirit. She was led to see that a bare knowledge of religion could not save her, and that nothing short of an interest in the atonement of Christ could reconcile her to God. Under a sermon preached at the Parish Church, about twelve years ago, by the Rev. S. Redhead, God was pleased to reveal himself to her soul. She then clearly saw the plan of salvation, and found herself to be the very character to whom it is offered, "without money and without price." As a sinner she came to Jesus, renounced her own merits; and by the exercise of faith in him as her only Saviour, she felt that Christ was the propitiation for *her* sins. In this state of mind she returned from church, and "by prayer and supplication made her requests known unto God." In the language of Jacob her heart said, "I will not let thee go, except thou bless me." The prayer of faith is never offered in vain—never does the penitent leave the throne of grace without obtaining either an answer to his petitions, or the still greater blessings of faith and patience to enable him to wait till God sees meet to grant his requests.

My first acquaintance with our departed friend was at a religious meeting, conducted by our late venerable Vicar. I had not long united with this Christian circle, before she, in particular, engaged my attention. Her simple and artless communication, her decided humility, unworthiness, and self-abasement, and her fervent breathings after increasing holiness, were strong proofs that she had made no little progress in the divine life. Having savingly heard the joyful sound of the everlasting gospel at church, she felt a strong and lasting attachment to its communion. The Sabbath was to her a delight—it was a day of bodily rest after the employments of the week; but chiefly a day of spiritual rest and comfort to her weary soul. The regularity with which she attended the means of grace was remarkable. She loved to commune with her Saviour at his table, and frequently returned from thence with rich supplies of grace and strength. I have frequently heard her dwell upon the peculiar blessings conveyed to her by this ordinance. Seldom would she permit any worldly employment to keep her from the weekly lecture at the church. When she was compelled to be absent, the circumstance was "pain and grief unto her." Our departed friend had need of these spiritual refreshments. It was not without much industry that she passed through the difficulties attendant upon her situation. She had, moreover, to encounter trials of a private nature; but while she experienced the truth of our Lord's assertion, "in the world ye shall have tribulation," the promise annexed to it cheered and supported her soul: she found, that "in Christ," she "had peace."

It is, however, time to advert to that illness which ended in death. It was long and painful, and gave ample scope for the exercise of those Christian graces and dispositions which she had embraced. Three years of affliction and sorrow were appointed her. Her disorder began in her leg, yet she persevered, though with much pain and difficulty, in attending the public worship of God, till increasing illness prevented her. Now began the severe trials of her faith and patience. Her pain was great; and medical skill could only allay, not remove, her complaint. Still, although she did not expect a permanent cure, she hoped for a partial restoration, by which she might again attend upon Christian ordinances. But God had more noble services in store for his servant. She was in this state of suspense when a Christian friend and I visited her. We found her seated on the bed of pain, engaged in a little sewing-work, which she had with difficulty undertaken, as a temporary provision for her increasing wants. Her mind, however, was peaceful and happy. She dwelt on her past mercies and privileges with much thankfulness, and her wishes for recovery were in submission to the divine will. In a few months she was unable to raise herself in bed. Her hopes of a recovery now forsook her; but her mind evinced the same Christian supports it had hitherto experienced. Indeed, as her "afflictions abounded, her consolations in Christ abounded." She felt, in a degree before unknown, the unspeakable value of religion. Frequently would she say to us, "What a miserable creature should I be, had I no hopes beyond the grave; but the prospect of immortal bliss supports my fainting spirits." "O!

what a comfort that God is reconciled to me, through the death of Christ." "I should sink under my affliction, were not God my 'refuge and strength'." But "his grace is sufficient for me, and I will not fear." It pleased God to deal gently with her soul, during this period of painful bodily visitation, and gradually to ripen her for his eternal kingdom. At times, her views were clouded, yet her confidence was never destroyed.

Thus she was carried on for some months, after which the days of her pilgrimage seemed rapidly closing.—Her nights were sleepless; her cough was troublesome, and her disorder, having terminated in an abscess in the hip, prevented her turning or moving in bed without assistance. "It cannot," she said, "it cannot be very long before I reach my heavenly Father's home: I trust I am hastening thither; and "when flesh and heart fail me, God will be the strength of my heart, and my portion for ever." I can only now pray that I may glorify my God by patient suffering, and by not murmuring at his will concerning me." "But," continued she, "the enemy will attack me.—I was yesterday led to doubt my interest in my Saviour's sufferings. I had a most miserable night, till, as I was praying, that comfortable scripture was powerfully applied to me, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I laid my sorrows before Jesus; he heard my cry, and filled my soul with comfort and peace. O! for grace to love him more, and to serve him better! O! may I never again distrust the love and faithfulness of my Redeemer." She greatly enjoyed the company of pious friends, especially her ministers; whose pastoral visits to a number of christian neighbours were now held at her house. To her these "were feasts of fat things;" they were "seasons of refreshing from the presence of the Lord."

But I must hasten to a conclusion, and pass over many interesting visits paid to the deceased. The nearer she approached the world of spirits, the more exalted were her views and consolations. The week before her removal, she was strong in the graces of faith and patience, and with Job exclaimed, when under acute pain, "all the days of my appointed time will I wait until my change come." "I have a desire to depart, and to be with Christ which is far better; but he knows best when to take me to himself." On the Tuesday, the day preceding her death, I received a message from her, informing me that "the time of her departure was at hand." I hastened to the dying bed—already the image of death sat upon her countenance, attended with a sweet and heavenly serenity. Her languid eyes were raised to Heaven and powerfully spoke the feelings of her soul. She beheld me with pleasure; "I wished to see you," said she, in broken accents, "I wished to see you, that I might bid you farewell; but most of all, that I might tell you how greatly I am supported in my last hours. It is, indeed, an awful thing to die; but Christ is with me in the dark valley. I *will* trust in him. "I know that my Redeemer liveth." O! the happiness of having the Lord for my God! None could live without him in health, if they knew half the consolations he gives in the hour of death. I think the enemy will disturb me no more;

but if he should, he cannot destroy my soul. Christ says to me, "fear thou not; I have redeemed thee—thou art mine: when thou passest through the rivers I will be with thee." O! "pray for me that my faith fail not." "But I can speak no more—flesh and heart fail me—may we soon meet hereafter." Soon after this, speaking of the friend before mentioned, whose visits had been interrupted, she said, "I once thought I should have seen her here again; but tell her we shall meet in heaven." "O! what a glorious meeting will be there!"

In this manner did the dying saint glorify God. It was a visit I shall never forget. If an idea can be conceived of the glories of heaven, it is derived from such a scene. The departing soul catches, as it were, a glimpse of heaven, and reflects on earth the divine lustre. I left her with a request that, if alive, I would see her in the morning. This being the case, a friend and I went to see her. Her speech was gone; yet her faculties were collected, and she seemed to listen to many sweet and consolatory passages of Scripture that were repeated to her. But her attention was interrupted by strong spasms that were making their last exertions on the dying frame. I gazed some time on the triumphant saint already entering, as it were, the portals of heaven. I took the hand, cold with the damps of death, and looked for the last time on her heavenly countenance. "Farewell," thought I, as I left the hallowed cottage, "farewell, thou happy soul, till we meet I trust in the general assembly of the church triumphant. Soon wilt thou exchange thy poor suffering body for a heavenly vesture. Soon wilt thou quit the hard bed of pain, for rest and peace in Abraham's bosom! Thou art "nigh the land of thine inheritance," and an endless crown of glory there awaits thee! Thy Saviour, "whom having not seen thou hast loved," waits to conduct thee into the presence of his Father with exceeding great joy. Soon shalt thou begin the joyful eternity of praise and gladness, and "sing the song of Moses and the Lamb." It was so. In about three hours, the "earthly tabernacle was dissolved," and her happy spirit entered into the joy of her Lord. Without pain or struggle, she sweetly fell asleep in Jesus, on Wednesday, November 13th, 1816, in the 60th year of her age.

THE UNIVERSAL KINGDOM OF CHRIST.

"*All Nations shall call him blessed.*" Ps. lxxii. 17.

BLESSED Jesus! reign victorious;
Now ascend thy Father's throne;
Thou art great—thy kingdom glorious,
Thou shalt reign and thou alone:
All the nations
Shall with joy thy sceptre own.

Sin, with all its desolation,
Shall before thy presence flee;

While the power of thy salvation
Speaks thy praise, and honors thee—
Peaceful nations
In thy service shall agree.

Let thy banner be unfurled,
Ride in majesty abroad,
Satan from his seat be hurled,
Spread the conquest of thy word,
And the nations
Will with pleasure own their Lord.

When thy triumph is completed,
And thy conquests all are o'er,
Thou on clouds of glory seated,
Shalt prolong thy stay no more:
Gather'd nations
At thy coming shall adore.

Flames of fire shall part asunder
Those who lov'd or scorn'd thy grace;
Sinners with despair and wonder,
Shall attempt to flee thy face;
Guilty nations
Shall in hell receive their place.

Now be mercy's call attended,
While the means of grace remain,
Lest, a God of truth offended,
Mercy ne'er should call again—
Oh ye nations!
Haste the heavenly prize to gain.

D. E. F.

THE

COTTAGE MAGAZINE;

OR

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A SERIES OF THE LIVES OF EMINENT MARTYRS AND OTHER DISTINGUISHED CHRISTIANS.

MELANCTHON.

PHILIP MELANCTHON the intimate friend and distinguished fellow-labourer of Martin Luther, was born at Bretton, in Saxony, in the year 1497. His father, who was an officer in the army, is described as a man of the strictest morals, and sincere piety. He died in the year 1508, in consequence of having swallowed some water from a poisoned well, about four years before, when engaged in the service of his country.

Melancthon appears to have received his first instructions from his mother's father. He afterwards removed to the University of Heidelberg, and from thence to Tubingen, where he took his degree, and gave public lectures. It is to be regretted, that we have no correct account of the gradual progress of Melancthon's mind, from the obscurity of his original views, and the errors of his education, to that soundness of faith and religious knowledge, which he afterwards attained. The following anecdote, however, shews that his convictions originated in the best manner, and that his early religious views were derived from the only pure source of instruction. A friend having presented him with a Bible, he

accustomed himself to write in its margin such observations on different texts as occurred to him. This Bible was his constant companion; and during Divine service, was held by him in his hand to direct and enliven his devotions. This practice led his bigoted adversaries to represent him as engaged in reading, even in the public church, what was very improper both to the occasion and the place. The spirit and ignorance of these men, remind us of a somewhat similar story related of a Monk, which has furnished a standing joke ever since the reformation—"A new language," says he, "has been invented, which is called Greek: guard carefully against it, it is the mother of every species of heresy. I observe in the hands of a great many people, a book written in this language, which they call the NEW TESTAMENT! it is a book full of thorns and serpents. With respect to *Hebrew*, it is certain, my dear brethren, that all who learn it are instantly converted to Judaism!"

In 1518, and in the 22d year of his age, Melancthon went to Wittemberg, being presented to the Greek professorship in that University, by Frederic, elector of Saxony. He here read lectures on the classics and the Greek Testament, to a crowded audience; and here also he first formed that acquaintance with Luther, then divinity professor, which was of so much importance in his future life. This was, indeed, an event of the utmost importance to the cause of the reformation. The profound learning of Melancthon, and the dauntless spirit of Luther, alike conduced to expel the delusions of the age. Both adopted the same general views; though they essentially differed from each other in their natural dispositions. Luther verged to the extreme of boldness; Melancthon to that of caution: but like Moses and Aaron among the an-

cient Israelites, their different talents were admirably suited to promote their general object. Truth would undoubtedly have suffered, had the one been less daring, and the other lesss moderate. Luther freely unbosomed all his feelings to his new and invaluable companion, consulting him on all occasions, and anxiously availing himself of his superiority in literature.

Melancthon was scarcely seated in his professor's chair, when he began an attack upon the prevailing corruptions in the University, and, by precept and example, rendered essential service both to the cause of learning and religion. His friend Luther, after having enlarged upon his exertions and popularity, adds, "He is a mere boy and a stripling, if you consider his age; but our great man and master, if you reflect on the variety of his knowledge, which extends to almost every book. He is distinguished not only for his acquaintance with, but for his critical knowledge of, both languages; nor is he unskilled in Hebrew learning."

The following anecdotes may convey to the reader some idea of the gross superstition of the Papists at this period, and the scandalous impositions of their priests. In the principal church at Wittemberg, were deposited the enormous number of nineteen thousand three hundred and seventy-four relics, which afforded an inexhaustible source of profit to the crafty priests, and of admiration in the gaping multitude, to whom they were exhibited. The following articles are selected from their inventory of curiosities.

"The rod of Moses, with which he performed his miracles.
A feather of the angel Gabriel.
A finger of a cherub.
The slippers of the Antideluvian Enoch.
The spoon and pap-dish of the holy child.
A lock of hair of Mary Magdalene.

A tear our Lord shed over Lazarus, preserved by an angel, who gave it in a phial to Mary Magdalene.
One of the coals that broiled St. Laurence.
The face of a seraph, with only part of the nose.
The snout of a seraph, supposed to belong to the defective face.
Some of the rays of the star that appeared to the Magi."

The Bishop of Mentz also professed to have in his possession "a *flame* of the bush which Moses beheld burning."

In the monastery of Isenach stood an image of the Virgin Mary with her child. When a person approached the image, the child turned away his face to his mother, as if it refused to hear the prayer of a sinner, until he had the mediation and help of the Virgin Mary. But if the person gave liberally to that monastery, then the child turned to him again; and if he promised to give more, then the child shewed himself still more friendly, and stretched out its arms over him in the form of a cross. This figure was hollow within, and was moved by means of wires and screws, by a person who stood behind it; the people, however, scrupled not to receive it as a miracle wrought by Divine Providence.

Roused by the various corruptions of the Romish church, Melancthon willingly embarked with Luther in the arduous work of reformation; and for this purpose accompanied him to Leipsic, to witness the conference which he had with Eckius. As Luther was the principal character concerned in this debate, it may merely be necessary to say, that Melancthon joined so much in it, as to give Eckius a very unpleasant specimen of his talents in controversy.

In 1520, Melancthon began a course of lectures on the Epistle of Paul to the Romans; and so laborious was he in the regular discharge of this and all his academical duties, that the sus-

pension of the usual course, even for the single day of his marriage, (which took place during this year,) was so remarkable, as to be publicly intimated, and in the following curious notice :—

> " Rest from your studies, Philip says you may,
> " He'll read no lectures on St. Paul to-day."

These lectures on the Romans were so much approved by Luther, that he caused them to be printed for the good of the church, and introduced them by a preface.

The reference to the marriage of Melancthon, may appropriately lead us to make a few observations on the retired habits and character of this amiable reformer, and thus close this portion of his history.

His wife, whose name was Catherine Crappin, was a truly religious person, most attentive to her domestic concerns, extremely liberal to all, and urgent with others to minister to their necessities. Seldom have two individuals become more completely one in spirit and character, than this amiable couple was. Reason, religion and love, presided over their happy union, and confirmed their solemn vows.

Liberality was a distinguishing feature in the mind of Melancthon, and his excellent wife; and this was apparent both in the common acts of charity, and in the more diffusive spirit of universal benevolence. The necessitous might have applied to them St. Paul's commendation of the Macedonian churches—" To their power, yea, and beyond their power, I bear record, they were willing of themselves, praying as with much intreaty, that we would receive the gift." Their house was crowded with a constant succession of comers and goers, of every age, sex, and condition ; some pressing in to receive, and others departing well stored from this ample repository of kindness and bounty.

It may here be proper to mention, that an invaluable servant of the name of John, who lived with him for many years, regulated with scrupulous attention the affairs of the family, and gave the first instructions to his children. John grew old in his master's service, and in the year 1553, expired in his house, after the long residence of almost thirty-four years, amidst the affectionate regrets of the whole family. His master affixed to his tomb-stone the following

EPITAPH.

"Here at a distance from his native land,
Came faithful John, at Philip's first command;
Companion of his exile, doubly dear,
Who in a servant found a friend sincere:
And more than friend, a man of faith and prayer,
Assiduous soother of his master's care;
Here to the worms his lifeless body's given,
But his immortal soul sees God in heaven."

In this statement of the excellent qualities of Melancthon, his extreme candour and kindness must not be overlooked. He was never known to injure another's character or reputation; and if his own were attacked, no one could manifest a more exemplary patience. The calm sunshine of his soul was never beclouded with tempestuous passions. His piety was humble, genuine, and fervent. It was the brightest ornament of his unblemished character, the consolation of his most desponding hours, the stimulating motive of all his public exertions, and the law of his family.

Amongst other interesting fragments of Melancthon's composition, is the following short but expressive

GRACE.

Bless, Lord, what thy providing care
Has for our bodies given;
But thy good word (superior fare!)
Sustains the soul for heaven.

Melancthon was remarkably sincere, and devoid of every thing like deceit and dissimulation. There was no reserve about him; all was transparent, open, and honest; while at the same time, his manners were remarkably captivating. When he first changed his religious views, he conceived it impossible for others to withstand the evidence of truth in the public ministry of the gospel; but bitter experience at length compelled him to acknowledge, that "he found old Adam was too hard for young Melancthon."

Melancthon's numerous engagements in public never caused him to neglect the cultivation of domestic feelings, and the discharge of parental duties. A Frenchman one day found him holding a book in one hand, and rocking his child's cradle with the other. He manifested his surprise, and Melancthon took occasion from the incident, to converse with him on the duties of parents, and on the regard of heaven for little children, in such a pious and affectionate manner, that his astonishment was quickly transformed into admiration.

(To be concluded in the next number)

THE COTTAGE IN THE WOOD.

(Continued from Page 188.)

Upon enquiry, they found he was a gentleman of considerable fortune, and possessed many amiable qualities, but was wretchedly addicted to drinking, and often led by this vice into the meanest and most dangerous company.

On his way home, Mr. Bower seriously reflected on what he had heard; his conscience, not yet entirely seared, made some faint struggles to alarm him, whilst his judgment warmly approved. He frequently aftewards called at the cottage, apparently much reformed, and

conducted himself in such a becoming manner, as to render his company both agreeable and instructive.

One day, when Mary was going to the nearest market-town, to buy some necessary articles of food and raiment, he accidentally overtook her; and alighting from his horse, after a good deal of familiar and friendly conversation, hesitatingly said, "Mary, I have long looked upon you with an eye of affection; I have often thought that you were born to a higher condition than that which you now enjoy; and I have pitied the poverty of your venerable parents. Now, I shall make you a proposal, which, if you accept, will place your father and mother and yourself in comfortable circumstances, and gratify the most ardent wishes of my heart. Consent to come and live with me, and you shall have one hundred a year, and another hundred shall be given to those whom you shall leave behind in the Cottage."

Mary, in her simplicity and integrity, but half suspecting his meaning, and wavering between gratitude and indignation, faultering answered, "If you intend, Sir, that I should become your servant, though I should be sorry to leave my parents, yet, if you obtain their consent, seeing it would be so much for their good, I cannot reasonably object to your offer."

To which, with an air of triumph, that bespoke his confidence of success, he jocosely replied, "I intend to advance you far above the rank of a servant: you shall be my wife in every thing, the ceremony of marriage only excepted. Come, Mary, let us be parson and clerk ourselves. Mutual consent is all that's required."

Warmed with indignation, and covered with blushes, Mary briefly and decisively rejoined, "You shock me, Sir! I had thought better of

you; I hope nothing in my conduct ever warranted such an opinion of me. Let me see you no more; I abhor and reject your proposal, and pity and despise yourself."

This able and unexpected rebuff greatly disconcerted our hero; he felt his own littleness, and being confounded and mortified, he was about to remount his horse and ride off; when his passions, which he had never been accustomed to control, kindled with increasing fury, and impelled him towards the possession of the desired object, whatever obstacles might lie in the way. Standing awhile in silence, as if to recollect himself, with humbled countenance, and in a lower tone, he said, "I only made this experiment to obtain a satisfactory proof of your integrity. My dearest Mary, excuse me; I now make you a proposal in the sincerity of my heart, which I think you cannot reasonably object to; I freely offer you myself, and all I possess in just and honourable marriage."

"I cannot," answered Mary, "excuse your conduct, even admitting you had these motives for it which you mention. You ought not, like Satan, to have acted the part of a tempter: and as for your offer of marriage, I must entirely reject it. I thank you for the honour you do me in this respect; but on this, as well as on all other occasions, I trust I shall follow the directions of God, and he says, 'Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?' Now, Sir, since I suppose you do not often read your Bible, I will tell you where you may find this passage: you will find it in the sixth chapter of St. Paul's second Epistle to the Corinthians."

"Well," replied he, "but as I love you, you may in time bring me over to your way of thinking, and then all will be well. I even now feel as if I could be every thing your heart could wish."

"Some rash women," returned Mary, "have made the experiment which you allude to; but, for one that has had reason to rejoice at it, a thousand have had cause for sorrow. We must not do evil that good may come. Whatever religious person marries one that is not religious, breaks an express commandment of Scripture; and who can expect that God will make these labours end well, that have such a bad beginning? Every truly converted character, who would make advances in piety, and become wiser and happier, must have a partner of similar views and feelings, who, at all times, will prove a *help* rather than a *hindrance*. Since these, Sir, are my fixed sentiments, I hope you will instantly leave me, and see me no more."

After he was gone, and she had recovered from her agitation, she thus addressed herself to the Most High:—"My God, I thank thee for the victory which thou hast given me, through Jesus Christ my Lord and Saviour. Thy Son left all the glory of heaven for my sake, and I make this sacrifice for his. Through thy help, I have sacrificed the propensities of a deceitful heart, to the better dictates of my judgment and conscience. Had I done otherwise, I must have forfeited all pretensions to thy protection and love, and might probably have paid for my sin and folly, by the destruction of my peace here, and my happiness hereafter. I now solemnly devote myself, and all my concerns, to thee. I know that thou canst bring pleasure out of pain, and good out of evil, and wilt never leave me nor forsake me. If it be thy blessed will, turn

this man from the error of his ways, so that notwithstanding he is lost to me for ever, he may be thine to eternity."

She now ceased; and a flood of tears gave vent to her feelings, and calmed the emotions of her throbbing bosom.

When she told her parents what had passed, (unlike to many professors of religion, who criminally dispose of their children for gain) they fell upon her neck and kissed her; and weeping over her for joy, rapturously exclaimed, "Blessed be God, for giving us such a daughter!"

☞ The above is an extract from a little work, entitled "*The Cottage in the Wood;*" by the Rev. P. Brontë; and sold by Sherwood and Co. London. As the whole narrative exhibits a variety of other pleasing scenes, and is written in the same engaging manner, and with the same decidedly pious tendency as the extract, we cannot but warmly recommend it, as a suitable little book to be put into the hands of all young persons. A description of Mr. Bower's Conversion in verse, which is given in the close of the work, does great credit to the Author's genius and poetic talent.

WHAT IS BEST IN BAD TIMES? OR THE CHRISTIAN'S STRONG HOLD.

(Continued from page 192.)

And now, Christian, the last thing I have to observe is, that *a time of distress appears peculiarly to call us to spirituality, and heavenly-mindedness.* Do the cisterns give but little supply?—then let us go to "a fountain of living waters." If in this season of distress you want *relief* and *support* to your mind, surely, Christian, you must aim, by God's grace, at more than former *spirituality* of mind. That blessed Martyr, Archbishop Cranmer, said to a Lady in a day of adversity, "The true Comforter in all distresses is only God, through his Son Jesus Christ. Whosoever hath him, hath comfort enough, although he were in a wilderness all alone. He that hath twenty thousand

in his company, if God be absent, is in a miserable wilderness. In Him is all comfort, and without him is none." It is to feared, that, of late, Christians in England have much hurt themselves by meddling with politics; and indeed sometimes with politics not of the best kind; that is to say, even with politics contrary to God's holy word. This is "the spirit which is of the world." "It is not the Spirit which is of God." O let us be fearful, lest our piety should become tarnished by this bad political spirit, even as polished steel may be defiled by rust. Our armour should be bright; not for mere show, however, but for use. We have need of the same in times like these, when "the fiery darts of the wicked" may pierce us, if not kept off with a shield of faith. In politics as well as piety, the Apostle St. Paul is a noble example. Suppose, Christian, you should ever be charged with being "a mover of sedition;" how happy would your friends and fellow-Christians be, if you should be able to say, as St. Paul did before Felix, "They neither found me —disputing with any man, neither raising up the people—in the city. Neither can they prove the things whereof they now accuse me. And herein do I exercise myself, to have always a conscience void of offence toward God and toward men." The first disciples of our Lord were wiser and better than ourselves. They did not revile the Government, nor "speak evil of dignities." I have read, indeed, that "so often did they comfort one another, by talking of that kingdom which they expected hereafter, that some of their enemies, overhearing and mistaking them, accused them of treason. But *they were speaking of a heavenly, not an earthly kingdom.*" O reader, if we were but more spiritually minded, "the kingdoms of this world, and all the

glory of them," would fade away before the power of religion in our hearts, even as stars in the morning lose their brightness after sun-rise. If more spiritually-minded, we should, (like the excellent Hooker, in his last sickness,) turn our thoughts away from a world full of disorder, and confusion, and strife; and meditate upon that blessed world where there is only order, and peace, and love; where angels, who are ministering spirits, dwell in their several ranks; where saints differ from each other in glory, yet feel no envy, but rejoice, as we may believe, in each other's joy; and where all, from the highest to the lowest, glow with love and loyalty to "Him that sittest upon the Throne, and to the Lamb."

O Christian Reader, this is the spirit which in this day of adversity we want! But, alas! this is the spirit in which we *are wanting!* With such a spirit, in such a temper as this, the believer would say—"I am afflicted; I am in deep distress; but 'it is the Lord; let him do what seemeth him good." In my state of poverty, I will take as a motto to support my faith, 'God's providence is my inheritance,' and I will trust, and not be afraid. I suffer indeed, but I know, that though affliction will not deserve God's favour for me, yet it is an appointed means of purifying the souls of his people. I know also, that every stone must be polished for that temple, which is an 'habitation of God through the Spirit;' and that every 'vessel unto honour' in his sanctuary, must be cleansed. My Saviour hath himself taught me to expect suffering; for as he is the vine, and his disciples the branches, so 'every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.' I will earnestly pray then to my Lord God, that he would 'instruct me' by his Holy Spirit, so that whether it be appointed to me 'to be full or be hungry, to

abound or to suffer need, I may know both how to be abased, and know how to abound,' and learn 'in whatsoever state I am, therewith to be content.' But after all, 'the time is *but* short,' and 'it remaineth for them that weep to be as though they wept not.' During the few days of my pilgrimage, (for 'I am a stranger upon earth,') I will diligently seek the enjoyment of 'righteousness, and peace, and joy in the Holy Ghost.' For if the 'Lord lift up the light of his countenance' upon me, he will 'put gladness in my heart, more than in the time that others have their corn and their wine increased.' Yes, and although 'the fields shall yield no meat, and the flock shall be cut off from the fold—yet I *shall be able* to rejoice in the Lord, and joy in the God of my salvation.' 'His statutes, meanwhile, shall be my delight—dearer to me are they than gold, yea than much fine gold, sweeter also than honey and the honeycomb,' and more welcome than even 'my necessary food.' 'Moreover, by them' shall I be not only comforted, but 'warned;' and prepared to join that 'great multitude, clothed with white robes and palms in their hands, which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, and who hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne *doth* feed them, and lead them unto living fountains of waters, and wipe away all tears from their eyes'." Blessed, indeed, is that man, whom God the Holy Spirit enables to use such words "from the ground of the heart." By the light of that "wisdom which is from above," he knows that *religion is at all times, certainly, therefore, in bad times, the very best thing; and that in a season of distress, which is also a season of trial*, it is "good to draw nigh unto God," to "pour

out the heart before him," and to exercise deep *humiliation—faith* unfeigned—unwearied *patience*—a consolatory *hope*—earnest *prayer and intercession*—devout *thankfulness*—and real *spiritual-mindedness*. By the same wisdom he learns, that every penitent believer, who relies, not on his own merits, but on the precious blood of Christ for pardon, may with humble confidence look up to "God as his strength, the high God as his Redeemer," and as *the* "*Christian's strong-hold in the day of trial.*"

THE FINISHED WORK.

Many who acknowledge the importance of Divine Revelation, neglect the study of its sublime doctrines.

If what we have been accustomed to receive as the Sacred Oracles, relate to the Most High, it is impossible to treat them with indifference, without betraying contempt and hatred for that glorious Being, whose character they reveal.

In such circumstances, groundless must be the expectation, and vain the hope of escaping the awful punishment which awaits those, who shall persevere in disregarding what claim their warmest affections. 2 Thess. i. 7, 10.

Men (viewing their present existence as an uncertain and changeable state,) cannot but acknowledge the importance of revelation, as having reference to the invisible world: but few of the number who seem affected by the contemplation of eternity, afford any proof of acquaintance with, or of attachment to, the doctrines of the Gospel.

The subject of that revelation which involves our dearest interests, is the Lord Jesus Christ; who came into the world to save sinners. (1 Tim. i. 15.

The unerring word which records this most joyful event, declares that they who believe this testimony shall be saved, and that they who disbelieve it shall be condemned. (Mark xvi. 16.) Very few have been bold enough to deny the fact of Christ's appearance in human nature, or of his having wrought the miracles ascribed to his power: it is from such characters only, the world agrees to withhold the Christian name; without seeming to be conscious, that they who misrepresent his character, are in the same condemnation with those, who dispute the fact of his personal ministry on earth. Hence may appear the necessity of duly considering, that while we profess attachment to the Lord Jesus Christ, our affections may not be engaged by some imperfect and erroneous notions of his character, and the nature of that atonement he has made for sin. This enquiry becomes the more important, as an error on that subject must affect our eternal peace. Although the Scriptures are ineffectual without the Holy Spirit's operation to enlighten the understanding; this can furnish no plea for indolence in the examination of them. The plea of ignorance cannot avail, furnished as we are with ample means of instruction, and invited as we are in the language of entreaty, to examine the Scriptures which testify of Christ. 2 Tim. iii. 16.—John, v. 39.—Acts, xvii. 11 —John, v. 24.

It was while engaged in this duty, that God had been pleased to open the minds of those whom he had ordained to eternal life. Acts, viii. 27—38

Man in his natural relation to God, (though a fallen creature) owes perfect conformity to his holy law. Matt. xxii. 37, 40. Unreserved obedience is indeed admitted to be due to God, and the impossibility of yielding perfect obedi-

ence in man's present state, is generally acknowledged; but the full nature of that obligation cannot be understood by those, who would substitute partial for perfect obedience to God's law, or who insist that consientious obedience tho' imperfect, when added to the merit of Christ's atonement, serves to indemnify the sinner from the punishment inseparably connected with the transgression of any part of it.* Gal. iii. 10. James ii. 10.

The evidences of human guilt and depravity which every where surround us, and the testimony of conscience within, ought to prove sufficient to destroy all hope built on human merit for acceptance with God: this, however, is not the case; which serves to exhibit the fatal pride and ignorance of man, and the truth of the prophet's declaration, that the heart is deceitful above all things, and desperately wicked.—Jer. xvii. 9.

We are not left to mere conjecture as to what we are by nature, and the wretched state into which actual guilt has plunged us; divine evidence places this fact beyond uncertainty and controversy; all men by nature are shewn to be in a condemned state, and to abide under the wrath of God, Rom. iii. 23. Romans v. 12. Isai. liii. 6.

Man is not only so weak, as to be unable to recover himself from the state thus described, but is so ignorant, as to presume on his own strength for deliverance; and so blind, that he cannot see the extent of his guilt and misery;

* This system prevails most, and is common to many contending sects; but to say no worse of it, it is as cheerless as it is false and fatal; for as few would have the boldness to maintain, that they have even conscientiously adhered to any part of the law of God, the unhappy sinner is left without any rule to judge of his safety, and in his last struggle with his last enemy, vainly seeks for that solid ground, that sure hope, which sustains the Christian in that awful hour.

being unwilling to think himself in danger he becomes indifferent to inquiry, and as doubts of his safety would disturb his carnal security, all serious reflection or warning on so vital a subject is impatiently dismissed.

It may now be asked, if the law of God, which required perfect obedience when man was endowed with the capacity of rendering it, has not relaxed in its demands, in accommodation to the present weakness and imperfection of his nature; and if the threat of God, to punish the least violation of it has not been averted, how can any man be saved? This is an important question, and ought not to be lightly proposed nor hastily answered: all that concerns mankind in their most vital interests, lie within the compass of it. It is a question, which if the wisdom and mercy of God had not furnished with an answer, human knowledge would never have provided: man would remain without solid ground whereon to rest his hope of future happiness, and the glory which beams in the Saviour's face, would never have filled with joy the hearts of God's children.

All human systems of religion exhibit the mercy of God as inconsistent with his justice, which in man's redemption are shewn to harmonize, Psalm lxxxv. 10.

The sinner's recovery was not to be effected by the abrogation of this law, either with respect to the extent of its obligations, or the infliction of its penalty: God is declared to be just in justifying the ungodly, Rom. iii. 26. iv. 5.

It is only as God views his holy law honoured, that any man can stand before him accepted.

For ever, therefore, must the sinner have been an alien from that presence, had not Christ the sinner's friend taken human nature upon himself, in that nature fulfilled the law, and suffered the punishment due to the transgressor of it: no less a

sacrifice was needed, no less a victim has been offered to the divine justice, than God's dear Son: on whom was inflicted no less a punishment than was due to the accumulated and aggravated guilt of all God's people: the merit and effect of which reconciles the sinner to the revealed character of God, and constitutes him by the imputation of that merit, as effectually righteous in the view of God the Father, as tho' the sinner had in his own person fulfilled the law; and that upon principles, acknowledged and approved of by men in their temporal affairs, though rejected and opposed by the world, in their application to the glorious plan of salvation by Christ, as the substitute for his people: that this gracious object has been effected, and that whosoever by the Spirit of God is given to believe this record, receives the full benefit of Christ's obedience, the word of God abundantly assures us. Gal. iv. 4. 5. 3d. xiii. 14. Heb. ix. 26 1st Peter iii. 18 Heb. x. 4. 9 Phil. ii. 6. 8. John xix. 30. Acts x. 36. Rom. iii. 24. 25.

Thus was the law of God magnified, which his people had dishonoured; their complete deliverance from its curse effected: and thus was fulfilled the promise of salvation made by God to Adam; Gen. iii. 15. which promise had been renewed in subsequent ages, Isaiah vii. 14, and the fulfilment of which promise has been confirmed by eye witnesses, who beheld the Saviour suffering the death of the cross; and by his ressurrection from the dead, affording the final evidence, that God the Father had accepted of his sacrifice for the sins of his people.

In the clearest light, and the broadest view which the Scriptures exhibit the deformity of sin, and the corruptions of our nature, these are the glad tidings which, when believed, convey, and are alone calculated to afford substantial

joy, and immediate relief to the conscience, which drive the sinner from every human dependance for refuge, to the hope set before him in the Gospel. The sinner being thus led to ascribe his salvation to the merit of Christ's work exclusively, will or ought in his whole demeanour to negative the old and infidel objection, that this hope leads to licentiousness, Titus ii. 11. 12. 13. 14: iii. 8.

Christians love and fear God, not that they *may* be saved, but as having been saved; (the oath of God being the pledge of their security) they give themselves up to the service of him who died for their sins, and rose again for their justification.

Reader, dost thou believe these glad tidings?

Never perhaps has a day, an hour, elapsed, that you have not ruminated on your worldly affairs. Does not the business of your life consist in devising plans, and labouring to increase or secure, what the providence of God may have allotted to you of this world's treasure? Ought not the anxiety you betray for things which perish in the using, to convey powerful reproof to your conscience, for the neglect with which you treat your eternal interests? As you are thus anxious to provide for a body which you know not how soon may descend into the grave, see that you continue not indifferent to the soul, which, when its present tenement shall be dissolved, must enter upon the enjoyment of infinite pleasure, or suffer eternal punishment: What shall it profit a man at that awful hour, if he has gained the whole world at the loss of his soul? What shall a man give in exchange for his soul?

May you, dear reader, be led seriously to contemplate that great salvation revealed in the Scriptures, and herein simply presented to your

view. It is a salvation which brings present peace to the most troubled conscience, and secures for futurity that peace which this world cannot give, and which reserves for the happy subject of God's free mercy, honours that never fade, and joys which shall never end, 2 Tim. iv. 8.

THE PIOUS COTTAGER'S CLOSET MEDITATIONS.

No. 2.

RETIREMENT from the world, and intercourse with God, I find truly profitable; I therefore withdraw myself once more from the cares of life, to meditate on the things belonging to my spiritual peace and prosperity. My mercies are great, my wants are many, my foes are numerous, and my corruptions are strong. I must acknowledge the goodness of my God, and still take refuge under the shadow of his wings. In thee, O God my Saviour, all my springs are found; and I find soul-refreshment, when by faith I drink at these living streams. Indeed, I cannot go on my journey without these supplies. When I arise in the morning, I feel my obligations for preserving goodness, and I dare not go forth to the labours of the day, until I have, with Moses, asked God's gracious presence to go with me. Again, in the evening, I hasten to my closet, with a pleasing hope I may meet my God: and now, O thou Searcher of hearts, am I not come hither for that purpose? Come, then, O thou gracious Spirit, help me at this time to worship in spirit and in truth, then will it be a profitable season.

When Christian was on his journey to the celestial city, he often found comfort by reading in his book, and meditating thereon: I am going the same road, and have before me the same glorious prospects—I must therefore pursue the same plan. I have now, therefore, a threefold object before me—reading, meditation, and prayer. Let me now read in my book, in that best of all books; let me converse with my Guide, my friend, and old companion. What a gift of heaven is this! How wretched by nature the state of man! And

without a revelation, he had been wretched for ever: but in this Sacred Volume, a glorious plan of salvation is made known to sinners. I had known nothing of God, in his divine perfections, or of my state before him, or the way of deliverance through Jesus, had it not been for this book: "*for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.*"

A revelation, having been graciously given, its authority must be admitted, as coming to us with "*thus saith the Lord.*" Whatsoever, therefore, I find herein recorded, demands my faith and obedience. In order to read this book with advantage, I feel a Divine teacher is necessary; and as it has often been enquired---*How may the Scriptures be read with the greatest advantage? I would venture a few thoughts respecting it, and those shall be regulated by my own experience. But as our minds are not all cast in the same mould, and as our exercises and wants may and do differ, so it may be impossible to lay down an invariable rule. I can, therefore, only state what I have found profitable.* To read then the Scriptures with advantage, meditation and prayer are essential. It is not so much the quantity read, as the manner of reading, which should be most regarded. Thus the subject matter of it becomes the object of contemplation, and is presented in prayer before God. Would it not be presumptuous to run over these sacred pages like a common story, or an idle song? And when the nature of its subjects is regarded, I am so interested therein, that I feel impelled to seek a blessing from God. It is also profitable to search out what is therein said of *God*, in respect to his perfections, laws, and providence; to learn something of the state of *man*, and the leading truths of the gospel, by which he is recovered through *Jesus Christ*; to consult the work of the *Holy Spirit*, and the evidence of grace upon the heart. The promises too present a large field for meditation and prayer. I find it good also to compare one part of Scripture with another, and to read it in regular order. As a Cottage Christian, I am not above making use of the Cottage

Magazine, in which I often find something profitable, as it respects the sacred Writings, and as it affords some useful hints on this subject. Thus in the use of the means, a blessing may be expected; and may this word dwell richly in my heart from day to day, its sacred truths become influential, and its consolations be my constant portion. MICRON.

THE ORPHAN BOY.

(Proper to be read in Sunday Schools.)

To the Editor of the Cottage Magazine.

Rev. Sir,

The ways of Providence, though always right, are sometimes mysterious. Hence it comes to pass, that a large measure of faith is necessary, to enable us to trust God where we cannot comprehend him, and to say, thy will be done, under painful circumstances, which, though not beyond our capacities, are directly opposed to our most agreeable sensations. These reflections naturally arise in my mind, from the early trials of the Orphan boy, the latter part of whose life, however, was prosperous and happy. The parents of this boy were truly pious and sensible, but were soon called to heaven. Their son, their only child, was but seven years old when they died, and was cast, alas! upon a merciless and wicked world. From the moment his reason began to dawn, and he could speak, his father and mother, remembering that Solomon said, "train up a child in the way he should go, and when he is old, he will not depart from it," never lost an opportunity that offered for making him wise and good. In his fourth year, he knew his letters and could spell—in his sixth he could read his Bible, and when seven years of age, he could write tolerably well, and knew, and was guided by the plainer precepts of the gospel. For much of this useful instruction, he was indebted to a plain spoken and faithful minister, whose church he regularly attended; and to the seasonable lessons he got in a Sunday School, established and superintended by the same

man of God. Hitherto all things proceeded agreeably to our notions of what is right. The minister and Sunday-school teachers gave instruction, and were successful; the parents did their duty, and were happy in the consequences; and the boy grew up in wisdom, and in stature, and seemed to promise an exemplary, useful, and holy life. "But God's ways are not our ways, nor his thoughts our thoughts; for as the heavens are higher than the earth, so are God's ways higher than our ways, and his thoughts, than our thoughts." Whilst many wicked and careless parents were spared, the parents of our Orphan Boy were taken into the regions of glory, and he was removed from all his inestimable privileges, to a wicked uncle, who so neglected or abused him, that he one day rashly resolved to cast himself a vagrant upon the world. It was now summer; the sun shone bright at noon, the lambs frisked playfully on the grass, and the birds warbled in the branches; he had a little bread in his pocket, and walked cheerfully on. But the night advanced, no house was near, his store of provision was finished, and weary and fearful, he threw himself down upon the grass; for a while he wept bitterly, but at length, nature overcame him, and he fell asleep. About break of day, wet with dew, and cold and hungry, he slowly dragged his weary limbs, as he wandered farther and farther astray. Young as he was, he now began to reflect and to say to himself, "I have not done as my Bible would have me. I have been angry, impatient, and rash; if I can find my way back, I will return to my uncle. He was not like my father, it is true, but then he gave me clothes, and food; but now no one will own me, or take me in, and I must die."—Just at this critical moment, he fell in with some of those idle people, called Gipsies, who seduced him by deceitful promises, stripped him of his clothes, and sold them, covered him with rags, gave him a little of their nauseous fare, and speedily initiated him in their abominable ways. He was soon as dexterous as any of them, in affecting lameness, in telling a false but moving story of his

distress; and ere he was twelve years of age, none were more capable than he, of deceiving by that pretended art of fortune-telling, through which so many foolish and wicked people are led astray. I need not tell you, that he was now, in every sense of the word, an ungodly boy. A sabbath breaker, a swearer, a liar, and sometimes a thief, he daily provoked the wrath of God; and possessing naturally good abilities, with a little education which he got in his youth, when he grew up to manhood, he was the leader of the horde, and was consulted by them in all their expeditions. Did he never, you will ask, once think of the good instructions he received when a child? Had he at no time, any remorse of conscience? In truth, he gave himself but little time for reflection, and his conscience became wonderfully hardened. Yet there were seasons, when he would say to himself, "I am a wicked and unhappy man. O! that my parents had not died, and that I had still attended to my Bible! But I cannot bear to think of that book; I wish it were all false; for if it speak the truth I am undone"—What he here wished, he in time persuaded himself, in a great measure, to believe. I say, in a great measure; because he afterwards acknowledged, that he had always some misgivings on this head; and told me, what I have invariably considered as a fact, that it is impossible for any one who has once understood and received the Scriptures, however loudly he may boast of his infidelity, fully and from his heart to believe them to be a mere fable. "There is still," said he, "some inward reserve, some fearful apprehension, lurking within the infidel's breast: so irresistible is the force of truth—so faithful are the admonitions of conscience!

As our Orphan Boy lived, so he, in all probability, would have died, had it not been for the following providential circumstance. He one day went into a cottage, where he found a young girl sitting alone, and judging from her simple and giddy manner, she was one that might easily be deceived, he proposed telling her her fortune. She had nothing to recompense him for his wicked deception, but a Bible

which lay by her, and which she never read. She gave him that, he willingly took it, not intending to read it, but to sell it the first opportunity. He had not proceeded far, when he began to be very uneasy. He pulled out his Bible, looked at it, put it in again, and again took it out, and began to read. He thought of past times; he thought of the days of his childhood; he thought of his pious and affectionate parents, he remembered some of their good instructions: he called to mind his Sunday school and church—His conscience smote him; his heart was grieved, he sighed deeply, and shed some bitter tears. After a while, he said within himself, "I will keep this Bible yet a little; perhaps it may be of some use to me; its sayings are severe, but they are the faithful admonitions of an old and trusty friend."—He was as good as his word; he kept his Bible, and read often in secret. His horde perceived a wonderous change, but knew not the cause. He was thoughtful and sad, and would no longer join with them as he had done, in scenes of vice and folly. Under these circumstances, he passed a long and tedious year; when, one day, after much fervent prayer, his mind was greatly enlightened, and his heart comforted, and he desired, and hoped, that he might be saved. Then looking up to heaven for support, he faithfully remonstrated with his companions in sin, related the cause of his conversion, exhorted them to follow him as he should follow God, and took his leave of them for ever. He rested not till he came to the church where he first received his good impressions; he told his interesting tale to the pious Minister, who was still alive, and had not forgot the Orphan Boy. This truly apostolical man took the young convert under his protection, gave him seasonable advice, recommended him to one of his richer parishioners, who took him into his service, where he lived comfortably, and died in the faith. The neighbours still talk of him, and read on his tombstone the following simple inscription. "Here lies William Jones, who learnt to read his Bible in childhood, forgot it when a man, but through God's

mercies, returned to it in old age. Train up a child in the way he should go, and when he is old he will not depart from it. O! reader, forsake not the path of life. I am now saved, but was nearly lost for ever."

A Cottage Writer.

COCK-FIGHTING.

According to annual custom, a main of cocks was fought during the Races at Chester. Early in the morning of the first day's *sport*, the following justly satirical *invitation* was found posted on the entrance to the cockpit:—

"This is to give notice to all lovers of cruelty and promoters of misery, that this day will be provided for their diversion that savage amusement of cock-fighting, which cannot fail to give great delight to every breast divested of humanity; and doubtless this pastime must be greatly approved of by those who have neither reverence for the DEITY, nor benevolence for his creatures."

AWFUL WARNINGS TO DRUNKARDS.

Mr. Editor,

Two awful events have lately occurred in the little village where I officiate as curate. Altho' I wish not to add to the distress of the surviving relatives by mentioning either the names of the persons, or the place of their abode, yet I consider them two such *awful warnings to* DRUNKARDS, as justifies me in sending an account of them for insertion in your useful Magazine. F. M.

On Monday the sixth of February last, two men, much addicted to the too common sin of *Drunkenness*, went to a public house about a mile from the village where I reside. They staid there drinking till late in the evening, and till both were intoxicated. In their way home they had to cross a canal, over which is constructed a wooden bridge for the passage of Carts, &c, to and from some adjoining fields. It being a dark night, they had borrowed a lantern in order the better to see their way up a steep narrow lane through the woods. Before they came to the bridge, the man carrying the lantern proceeded a few yards on the road before the other; but being inflamed with the fumes of the *poisoning draught*, he missed the bridge, and plunged, with the lantern in his hand, into the water; when, awful to tell! he sunk to rise no more! His accomplice in iniquity providentially escaped sharing the same fate, thro' hearing his plunge into the water. About twelve o'clock the same night, his lifeless body was dragged out of the canal and removed home for interment. On the Wednesday evening following, I delivered a plain address to my congregation on the occasion from Psalm xciv. 7.

It pleased God to second this address by *another awful event* which took place so soon after as Tuesday the first of April. A man

who had resided but a few doors from the deceased, and who had assisted in carrying the body of his unfortunate neighbour to the grave, went on that day to L—ds market, where he staid drinking all night. On Wednesday morning, his son went to L—— with a view to bring him home: he found him however so intoxicated, as to be obliged to return without him. In the evening, the man got upon the stage coach to return home, but before it had gone many yards, a sudden jerk precipitated him from its roof. He pitched with his head upon a curbstone, and both the wheels ran over his head!! In an awfully bruised and mangled state, he was carried to the L—ds Infirmary, where he lingered till four o'clock on Saturday morning, and then was summoned to God's righteous tribunal. The Coroner's inquest having sat on the body, it was brought home in a cart, and interred on the Monday morning following.

In these two awful events we see the words of the Psalmist literally fulfilled—"The transgressors shall be destroyed together; the end of the wicked shall be cut off. Psalm xxxvii 38." May all sinners, ESPECIALLY DRUNKARDS! take warning!

Religious Information.

ANNIVERSARIES OF THE CHURCH MISSIONARY AND BIBLE SOCIETIES.

(To W—— G——, Esq. York.)

Dear Sir, *London, May,* 7, 1817.

As I presume some account of the Anniversary Meeting of the Church Missionary Society held here yesterday, will prove interesting to its friends in York, I sit down to give you a faint outline of the proceedings of the day. The sermon was preached at St. Bride's Church, Fleet-street, by the Rev. Daniel Wilson, and occupied an hour and twenty minutes in its delivery. It is impossible for me to give an adequate idea of this animating and masterly discourse; but the following are some of the principal heads. The text was 4th John v. 35, and 36, "Say not ye, there are yet four months, and then cometh harvest," &c. After some prefatory remarks on the general subject of missions, and a few observations as to the occasion on which the words

were spoken, he said, 'the natural harvest was to the husbandman an animating season, when he was to reap the fruit of his labour; and in like manner, the spiritual reaper might look to his harvest with joy, and that its prospect afforded him motives for great exertion: he, therefore, should look on the present occasion,

1st. To the aspect of the spiritual harvest.

2d. To the encouragement which it holds out to the reapers.

With reference to the season when the words were first spoken, he said, many things concurred to assist the spread of the gospel:—as the universal peace which then existed—the dispersion of the Jews throughout the various kingdoms of the East—the extent of the Roman empire, and the translations of the Old Testament Scriptures into the Greek language, then generally spoken. So now, as to the Scriptures, a general zeal existed for their dispersion, and a corresponding wish to receive them was also prevalent. Former times never presented such a prospect. Throughout the whole of the British possessions, he observed, a sensible movement is discernible. In India, the native mind is obviously opening to receive the gospel; and men are there growing ashamed of their idols and their shasters, and are evidently demanding the gospel from us. Compare the situation of India twenty years since, with its present prospect, and say, if the fields are not ripe for the harvest? In other parts of the world;—in China, South Africa, Western Africa, the Islands of the Pacific Ocean, after a long and gloomy night, the day at last begins to dawn; affording an encouraging view, that the fields are ripening, and give the prospect of an exuberant crop. Indeed, the prospect widened every year, so that now we were incapable of meeting

the demands upon us. In applying the subject to ourselves, it might be asked, what advantages Britain possessed for the work? And he replied, look at our extensive empire, from 270 degrees of longitude, to 94 of latitude, a part of the globe comprising 23,000 by 6 or 7000 miles, you could not look without seeing some parts of our dominions. He asked, why was this empire granted us, exceeding the four great empires of antiquity? Why was a constitution and wealth superior to any other nation given us? they obviously pointed out the same great work was to be done by us.

Facilities were afforded in England for the propagation of the gospel, which it would take any other nation several hundred years to attain. The signs of the times were extraordinary: he instanced, the signing of the holy alliance, the disposition of men to promote the gospel, and particularly the increase of religious knowledge in the civil and military servants of the crown in foreign possessions: his Majesty's ministers of State were also ready to further every proper attempt; and to this might be added, that the languages of our Eastern possessions were mostly written languages, and that the Bible now translated, by means of the Bible Society, into those languages, had become the silent pioneer of the Missionary.

He then said, that two things had concurred to point out the ripeness of the harvest, viz. the desire for religious instruction, and the means of communicating it; but a third thing was necessary:—without the action of the spiritual church, they would be insufficient. He then proceeded to shew that this church was ready, and had already acted; and that its members were diligently occupying their posts. Various Societies had been formed, in which the Church

of England had led the way—in the Society for promoting Christian Knowledge, &c. and last of all, in the Church Missionary Society; so that now there existed nine different Societies, one hundred and fifty Missionary Stations, three hundred and fifty Missionaries, Catechists, &c. besides one hundred English Clergymen, as chaplains, many of whom were exerting themselves in the work. Two hundred and forty-five thousand pounds had been expended the last year; and not fewer than one hundred and fifty thousand people were members of these Societies. Men every way calculated for the purpose had been raised up—Buchanan, Brown, Martin, &c. in our own Church; Pinkerton, Paterson, &c. in the Church of Scotland; Carey, Marshman, &c. among the Baptists, &c. and Missionaries had offered themselves so numerously, that it had now become not necessary to entreat, but to select. He observed, that a spirit of concord existed amongst the principal part of these Societies, so that they possessed the "unity of the Spirit in the bond of peace:" each pursued its own way, and by that means laboured with more vigour and success—all were rapidly increasing in zeal and activity; and each succeeding anniversary became more interesting, and shewed that the power and presence of God was with them. Each of the three things alluded to were wanting—all were indispensable; if one was wanting, Missionary exertions would fail, and they all concurred in so remarkable a manner, as evidently to point out the Divine hand, and that the fields were ripening for the harvest.

He then adverted to the second thing proposed, viz. *the encouragement to the labourers.* And here, he observed, that the prospect of the waving corn ripe for the sickle, was a pleasing sight to the husbandman; but that was not all, there was connected with it a prospect of benefit to

himself and others: so the spiritual labourer was cheered with the present prospect, and with the benefit that would follow. He that laboureth receiveth wages. Like Moses, he worketh, having regard to the recompence of reward. He then explained the nature of the service of the spiritual labourer. He was to preach the cross of Christ; in which was included the doctrine of free justification by the imputation of Christ's righteousness, without the deeds of the law; (here Mr. Wilson gave an excellent summary of the evangelical doctrines) all of which he observed, were included in this one scriptural truth, "Jesus Christ and him crucified." This, he said, is God's method of saving sinners; he who preaches them, and he alone, shall gather in the harvest.

He then gave the character of a true Missionary. He must have the mind of an Apostle; conceiving great things, laborious, patient, meekly suffering for the truth's sake. Men are wanting for this of a heavenly stamp, endued from on high with a Missionary spirit—men who could combine the wisdom of serpents with the harmlessness of doves; in a word, men who were not merely sincere and ardent, but who were prepared, like the great Apostle, for delay, for disappointment, for evil report, for sickness, for death; and who, trusting alone in the Divine protection, should go forth in weakness, fear, and much trembling. The encouragements, however, he said, were great, and more than commensurate: the labourer should be cheered with the abundant reward he is to receive—he that reapeth receiveth wages; not, he observed, of merit, but of Divine mercy; but, nevertheless, proportionate to the work done.—Our Lord will never forget our work and labour of love: but although in this world we have

our reward, yet our greatest joy is in the anticipation of eternal joy—our chiefest hope is in heaven. After harvest, he said, is the season of congratulation: the harvest is reaped, the labour over. In all countries and ages, the harvest home was a season of joy; the Jews had a peculiar feast for the occasion: so the spiritual reaper shall not only receive wages, but transport. He that soweth, and he that reapeth, shall rejoice together. The Patriarchs and Prophets had sown, and we of the present time reap; we shall rejoice together, when all the harvest is gathered. Abraham, Isaac, and Jacob; Moses, David, and Isaiah; St. John the Baptist, St. Paul, St. John, Cyprian, Ambrose, Augustine, Bernard, Luther, Calvin, Cranmer, Latimer, and Ridley, with all of the present and past time, who have sown and reaped, shall rejoice together in glory, striking their harps, and ascribing salvation, honour, and glory, to him that sitteth upon the throne, and to the Lamb for ever.

He concluded with an excellent summary and application. After 1800 years, the fields are at length ripe for the harvest: we were to mark the combination of events—we were to observe the signs of the times: our zeal should be redoubled —our younger clergy should go forth, they should not mistake cowardice and insolence for humility. We of the church should take care to bear our part: the harvest when ready will not wait. That family should be esteemed blessed who gives a son to the Missionary cause. Already the operation of the Spirit was seen—a blessing already attended us—a revival of religion does, and will follow Missionary exertions, which with other Societies should be encouraged; they were like the waters of the same ocean, which in different parts bore different names.

After I have laboured to give this summary of

Mr. Wilson's sermon, I regret the attempt, as it falls so very far short of conveying the idea of his masterly arrangement and animated language. It was a written sermon, and preached as such. After the sermon ended, we hurried to the Hall in the Freemason's Tavern, which was crowded with ladies. Lord Gambier was in the chair. The report was very cheering—there is at last good news from Africa. I think it was stated, that twenty people had been baptized in a day. Mr. Johnson is successful beyond all precedent. The funds of the Society amount in the last year to £20,000. their expenditure has been £22,000. Mr. Wilberforce was at the meeting, but did not speak, he looked very ill. The Bishop of Gloucester made some very sensible and pious remarks. The meeting was also addressed by Mr. Paterson, (the Bible Society Agent) Dr. Thorpe (of Dublin), Mr. Inglis, Mr. Bickersteth, Mr. Cunningham, Chas. Barclay, Esq. M. P. for Southwark, Rev. Mr. Beechcroft, Rev. Mr. Burn, of Birmingham, &c. &c. A Tartar Prince was also present, who is about to return as a Missionary to his own country. Mr. Cunningham highly complimented Mr. Wilson's sermon, and compared it to a trumpet. It was indeed gratifying to attend this meeting, to see so many excellent men of whom we had heard so much, all assembled together. It almost appeared like Mr. Wilson's spiritual harvest home, there was such general good humour; all appeared smiling. The countenances of Lord Gambier, the Bishop of Gloucester, and the other leading people, pourtrayed their characters and feelings, and appeared continually animated and rejoiced, when the report detailed in succession the progress of the gospel, and the glorious prospect in view. I find it is customary here for the chairman to introduce all the speakers by declaring aloud their name and

station. The clappings were loud, and were the only things that gave me pain; they remind one too much of the theatre. The Church Missionary-day almost exhausted me; but I resolved to attend yesterday

THE BIBLE SOCIETY MEETING

for a few hours. Lord Teignmouth presided. It was very gratifying. The report was very long, and read alternately by his Lordship and Mr. Wilson, who acted for Mr. Owen, who is ill, and gone to Bath. Mr. Wilberforce spoke first, and was followed by the Bishops of Gloucester and Salisbury, Sir Thomas Ackland, Mr. Money, (from Bombay) Dr. Mason, (of New York) Mr. Clayton, (the Dissenting Minister) Mr. Watson, (the Methodist Preacher) Mr. Paterson, Bishop of Norwich, &c. &c. Mr. Money's speech I heard well, and it was truly gratifying. He appears to be a very pious man. He stated, that since Dr. Buchanan left India, a material change for the better had taken place, particularly in the government of Sir Evan Nepean, who is a decided supporter of religion.—He spoke also of the disposition of the natives now to receive the gospel, and related some instances of conversion, particularly one, by means of his own little girl. A native servant was attached to her, and carried her about with him, and amongst other places to his temple. On this the child observed, that his god was made of wood, and could neither hear nor see; but her God was high in heaven, and knew every thing. The man was struck with this, and afterwards became a Christian. Lord Gambier towards the close reminded the meeting of this anecdote, and said, it was a fulfilment of a promise in the book they were circulating, viz. that out of the mouths of babes and sucklings God would ordain strength.

I believe the receipt of the Society the last year, was nearly £85,000. and its disbursements, £90,000. but I am not certain that this is correct, as I could not hear the statement.

I remain, dear Sir,
With great respect, yours sincerely,
J. B.

In addition to the above account, we subjoin the following Summary of the Proceedings of the British and Foreign Bible Society, for the last year.

RECEIPTS.

The Net Receipts of the year have been £84,240. 17s. 4d.; which include the sum of £21,954. 7s. 6d. received for Bibles and Testaments, the greater part of which were purchased by Bible Associations. Of the remaining sum of £62,286. 9s. 10d. Auxiliary Societies have supplied £52,027. 9s. 8d.; and the rest has been paid directly to the Parent Society.

PAYMENTS.

The total Net Payments have been £89,230. 9d. 9d.; exceeding, therefore, the receipts by £4,989. 12s. 5d.

The principal deficit has been in the amount of Sales; as the Contributions of the year have fallen short of those of the twelfth year only in the sum of 646*l.*

ISSUES OF BOOKS.

From March 31, 1816, to March 31, 1817.

Bibles	92,239
Testaments	100,782

Making the total issued from the commencement of the Institution, to March 31, 1817:—

Bibles	746,666
Testaments	929,328
In all	1,675,994

Exclusive of nearly 100,000 copies circulated abroad, at the charge of the Society; and making a total of about *one million, seven hundred and seventy-five thousand, nine hundred and ninety-four copies of the Scripture,* circulated by the British and Foreign Bible Society.

THE

COTTAGE MAGAZINE;

OR

Plain Christian's Library.

No. 68.] AUGUST, 1817. [Vol. VI.

A SERIES OF THE LIVES OF EMINENT MARTYRS AND OTHER DISTINGUISHED CHRISTIANS.

MELANCTHON.

(Continued from page 223.)

As in our account of Luther, the grand polar-star of the reformation, we found it necessary to refer to most of the principal events connected therewith, we need not in this short account of his fellow labourer, repeat what has already been stated. We shall therefore confine ourselves to such circumstances as will more especially tend to illustrate the character of Melancthon.

In the year 1521, hearing that the divines had condemned the works and doctrine of Luther by a formal decree, Melancthon opposed them with great zeal and force of argument, and affirmed Luther's doctrine to be sound and scriptural. This work of his was shortly after succeeded by another, which detailed the history of the Lutheran controversy, and refuted the various calumnies of the enemies of truth and the reformation. "Luther," says he, "is most wickedly condemned for having delivered his country from papal impositions, for daring to root out the errors of so many centuries, and restoring to the light pure Christianity, which had been nearly extinguished by the impious

decrees of the Popes, and the vain sophistries of the schoolmen. I am not alone," he adds, "in ascribing this merit to Luther; the learned universally do the same: and I state this lest you should imagine, that he is the sole author of the present commotions, which ought rather to be imputed to those who have done nothing else, during the past three years, than plot the destruction of Luther. Do not suppose their object is the peace of the Christian community; no, it is solely that they may be able to tyrannize completely over it."

After exposing with great force of argument, and fluency of language, the errors of his day, he thus proceeds;—"Philosophers imagine, that men may obtain the highest pitch of virtue by exercise and habit; on the contrary, the sacred writings teach, that all human performances are polluted by sin, and can only be cleansed by the Spirit which Christ procured for men. Philosophers attribute every thing to human power; but the sacred writings represent all moral power as lost by the fall. The schoolmen, in imitation of the philosophers, who ascribed the merit and the goodness to human power, affirmed that the Spirit was delighted to dwell with us *after* this self-created excellence; but not to transform or purify the soul by his agency. Who does not see how the truth of Christ is obscured and lost by this statement; this utter rejection of the scriptural accounts of the Spirit as the author of sanctification, and of every thing good in man; and this shameless, this arrogant assumption of human merit! Hence have arisen those endless disputes respecting offerings, rewards, and cardinal virtues, in which every thing is attributed to human nature, and nothing to Christ. The terms grace, faith, hope, and charity, are so abused that they have quite a different meaning in

the sacred writings, from that which is given them in the controversies of scholastic divines; so that we have not only lost the doctrine, but the very language of Christianity. Grace denotes the favour of God through Christ;—but where does it ever signify, as they assert, *a form of soul?* Whence sprung the terms *faith infused* or *acquired*, *formed* and *unformed*? What is their authority for teaching that Christian minds must hope for salvation from human merits?. Whence, indeed, is this profane, impious, and arrogant word, *merit*?

"The church, ye princes, appeals to your faith and piety, that, enslaved as she has hitherto been by vain philosophy, and human traditions, you would at length deliver her from her wretched state, her Babylonian servitude."

About the same period, Melancthon published an exhortation to the study of Christian truth, as stated by the Apostle Paul. The exhortation is always seasonable. A short extract shall therefore be laid before our readers. After shewing the superiority of St. Paul's doctrine, and of Christian institutions to human laws, he concludes with the following solemn appeal.—"If, O ye youths, you have any concern for your own best interests, devote your minds to the study of Paul. Inform yourselves from him of the real principles of the Christian life, the true means of religious consolation, and the estimate to be formed of all divine and human things. Paul instructs you how to live holily, and to die happily; by warning the unwary of the snares which their formidable adversaries, the flesh and the devil, have prepared for their ruin. You may, without moral danger, neglect other arts and studies; but it is impossible to despise the truth of the Gospel, without sacrificing the hope of salvation. Seriously undertake the diligent

study of St. Paul's writings, where Christ Jesus is evidently set forth, and his Spirit will prosper your endeavours. No service is more acceptable to God, and no conduct can be more pious and praiseworthy, than to aim at truth, and to acquire its transforming influence; and being once attempted, the labour will become so delightful that it will never be relinquished. The knowledge of any truth is pleasant, but the knowledge of Christian truth is singularly beneficial, and you will find the writings of Paul both agreeable and useful."

In 1529 Melancthon accompanied the elector to the council at Spire, where the princes and members of the reformed communion acquired the name of PROTESTANTS, in consequence of their *protesting* against a decree, which declared unlawful every change that should be introduced into the established religion, before the determination of a general council was known. He was next employed by the Protestant princes assembled at Cobourg and Augsburgh, to draw up the celebrated confession of faith, which did such honour to his acute judgment and eloquent pen, and is known by the name of the Confession of Augsburgh, because presented to the emperor and German princes at the council held in that city, in June 1530. The princes heard it with the deepest attention: it confirmed some in the principles they had embraced, and conciliated those, who, from prejudice or misrepresentation, had conceived more harshly of Luther's sentiments than they deserved. The style of this confession is plain, elegant, grave, and perspicuous; such as becomes the nature of the subject, and such as might be expected from Melancthon's pen. The matter was undoubtedly supplied by Luther; and even the form it received from the eloquent pen of his colleague, was authorized by his ap-

probation and advice. This confession contains twenty eight chapters, of which twenty one are employed in representing the religious opinions of the Protestants, and the other seven in pointing out the corruptions of the church of Rome. To the adherents of that church it could not therefore be acceptable; and John Faber, afterwards bishop of Vienne in Dauphine, with Eckius and Cochlœus, were selected to draw up a refutation; to which Melancthon replied. In the following year he enlarged his reply, and published it with the other pieces which related to the doctrine and discipline of the Lutheran church, under the title of "A Defence of the Confession of Augsburgh."

Melancthon made a very distinguished figure in the many conferences which followed this council. It was in these that the spirit and character of Melancthon appeared in their true colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the reformation, whose abilities and virtues added a lustre to the cause in which he had embarked. His gentle spirit was apt to sink into a kind of yielding softness, under the influence of mild and generous treatment. Accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed ready to comply with their wishes; but, when they so far forgot themselves as to make use of threats, Melancthon appeared in a very different light, and showed a proper spirit of boldness, ardour, and independence. He had naturally a peaceable temper, which was but ill suited for the time in which he lived. His moderation greatly augmented his uneasiness. He was like a lamb in the midst of wolves. Nobody liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It

was, indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but would not suffer him to "answer a fool according to his folly." He was never out of danger. He might truly be said, "through fear, to be all his lifetime subject to bondage." Thus he declared in one of his works, that he "had held his professor's place forty years, without ever being sure that he should not be turned out of it before the end of the week. We may here properly introduce,

An interesting little Anecdote of Melancthon.

During a season of peculiar trial, Melancthon, Luther, and other divines, had assembled together, to intreat by earnest prayer, the kind direction and over-ruling providence of the Almighty. Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the reformed churches, with their parishioners and families. Several children were also brought hanging at the breast, while others a little older were engaged in prayer. This reminded him of the prophetic language, "out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Animated by this interesting scene, he returned to his friends with a disencumbered mind, and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you are become so cheerful?"—"O Sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say, will prove invincible against every foe!"—"And pray," returned Luther, thrilling with surprise and pleasure, "who and where are these powerful heroes?"—"Oh," said Melancthon, "they are

the wives of our parishioners and their little children, whose prayers I have just witnessed—prayers which I am satisfied our God will hear: for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised or rejected our supplications, we have reason to trust that he will not in the present alarming crisis."

In the year 1557 Melancthon lost his wife, who died whilst he was engaged on public business at Heidelburg. On this melancholy occasion he wrote the following lines to adorn her tomb stone.

THE EPITAPH.

Deposited beneath this hallow'd earth
Lies CATHARINE's dust, of CRAPPIN's house by birth;
To PHILIP join'd by wedlock's sacred name
PHILIP,—whose writings will prolong their fame.
Virtues which Christ bestow'd, adorn'd her life,
And such as Paul affirms become a wife!
While Philip, absent, mourn'd the chastening rod—
By filial tenderness beneath this clod
Her BODY'S plac'd;—her soul is fled to God!

Melancthon only survived his beloved partner about two years and six months, a period which he occupied in an unremitting attention to the duties of his public station, and in the composition of useful works.

The closing scene of his life was peaceful, and occasionally triumphant. On the day of his death, being asked by his son-in-law if he would have any thing else, he replied, in these emphatic words—"Nothing else but heaven," and requested that he might not be any further interrupted. Soon afterwards he made a similar request, begging those around, who were endeavouring with officious kindness to adjust his clothes, "not to disturb his delightful repose." After some time, his friends united with the minister present in solemn prayer; and several passages of Scripture in which he was known always to have express-

ed peculiar pleasure were read, such as, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions." "My sheep hear my voice, and I know them, and they follow me;" particularly the fifth of the Romans, and the triumphant close of the eighth chapter, commencing "If God be for us who can be against us?"

At length, "in the midst of solemn vows and supplications," at a quarter of an hour before seven o'clock in the evening of the nineteenth of April, one thousand five hundred and sixty, at the age of sixty three years, two months, and three days, he gently breathed his last.

X.

DEATH OF MR. O. BECK, CALCUTTA.

(Extracted from a Letter to his Friends in England.)

To the Editor of the Cottage Magazine.

Beloved Friend,

The following extract, which I hand you for your Cottage readers, strikingly shews that the operations of the Holy Spirit are the same in all their leading features, in all places, seasons, and periods. The Gentleman whose death is described therein, was among the first fruits of the Gospel in India. It will be easily seen, that the work of grace on his heart, was in perfect unison with that experienced by every real Christian in England, and every other part of Christendom. Wishing the account may be useful to your numerous readers, I am, ever most affectionately,

D. CORRIE.

Calcutta, Sept. 8, 1803.

My dear Sister,

YOUR kind letters from St. Helena, of the 11th and 16th of May, gave me more pleasure than any circumstance has lately afforded. I was very anxious to hear of you, and expected to hear by the ship that brought your letters, so that if we had not heard from you, I should have had a severe disappointment.

I have not slept the last three nights, as I have

been attending my dear friend, Mr. O. Beck, who has been very ill the last three months, and his poor daughters are quite worn out; though it is astonishing how well they have nursed their father, and are themselves supported. Such a dying I have never seen, nor have many that now see him! It would take days to tell you what I have witnessed. His mouth is filled with praises, and his heart with joy. Happy man!—a glorious partaker of the kingdom of heaven even on earth. He expected to depart three days ago, but he is still alive. It is now eleven o'clock. I left him at five in the morning, and went again at nine: he spoke to me full of spirits, and his voice as clear as when in perfect health. He knows exactly the hour when he shall feel most uneasy, and anticipates what the doctor will say or give him. He longs to depart, but waits his change with patience: he is free from pain, and says he shall be sensible to his last minute, tho' he expects to be a little convulsed. The night before last, he cried out several times, "Lord shorten my journey; but patience my soul, and wait his will." Towards this morning, he said to me, that he found and felt "how unchangeable his God was, that in the hour of death he would be with his servants, and Oh Death! where is thy sting? Is this, he exclaimed, to die! blessed rest! it is sweet to me as sleep to the sucking child." He added, "the Lord says, he that believeth in me shall not taste death. I find it true to my soul's comfort. Where is that fearful awe which I have heard of? I feel it not; and again, 'whosoever' says Christ, 'liveth and believeth in me shall never die'."

Mr. Edmonstone was buried this morning. Mr. Brown told Mr. O B—, that Mr. E— had the start of him; he replied with a smile, that he had longer legs; but he hoped soon to come up with

him. He then sat up and spoke in the most affecting and improving manner to Mr. Brown, and his friends, all of whom he is well pleased to see, and speaks to each individual with such sweetness, that some are obliged to leave him. Mr. Brown and Mr. Buchanan are frequently with him, and both their wives also. He much wished to see Mrs. Buchanan, who also longed to see him, and went to visit him the day after she came on shore. Major and Mrs. F—, also were with him; but she was taken away soon, as her feelings were quite overpowered. I took my Betsy on Sunday morning, and yesterday; he blessed her most pathetically, and was melted almost to tears at parting from her. He observed, he had often recommended her to the care of God, and now he gave her up altogether to her Saviour. Oh! it is a happy thing that she has witnessed the departing of a sincere and pious Christian. Mr. Buchanan preached last Sunday, from the fourth Chapter of the second of Timothy, and the sixth, seventh, and eighth verses. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." He spoke much of Mr. O. B. whose words he said these were, and who had indeed with St. Paul, "kept the faith:" he observed in his discourse, that he "could not do justice to the eloquence with which the good man spoke of his hopes of salvation—the mercies of God, and the force of his advice to all present, to remember their Creator in the days of their youth." The doctor says that he is the most singular man he ever saw: for he is also very

skilful in medicine, and the patience with which he takes every thing, tho' he knows it will be useless, is admirable. His love and kind attentions to all about him is very great, and none that see him can help wishing they may be like him. I have dwelt long on the subject, and perhaps tire you; but such lively followers of their Lord are not common: few have their senses so perfect at their latter end; and tho' many die happily whom we know not of, or who may be too weak to express their feelings; yet it is a comfort when we see one "able to give a reason of the hope that is within him, and perhaps a means that God in infinite mercy makes use of to strengthen the faith of others.

On Sunday morning, young T— and several others were with him, on whom he earnestly pressed the care of their souls, and obeying the calling of the Lord. "For what," says he, "could now be equal to the hope and peace my soul possesses, could all the honours or glories of this world, which I must now soon leave? Ah no! my friends, it would now be of no comfort to me." Full of consolation and hope, this faithful servant of his Lord departed the nineteenth of September. He expected to have entered his rest long before, and at times seemed afraid that he was impatient; but he continued glorifying his Creator and Redeemer to his last hour.

October 5th.—Mr. Brown has preached two sermons since his death, from the 2 Cor. 18, 19, and 20th, verses. It was a text of Mr. O. B—'s own choosing, and he also told Mr. B— the heads of the discourse; but wished to have very little said of himself. His has been a very glorious departure.

God bless you, my dear sister, remember me most affectionately to J——, kiss your dear boys for me, and write often to your truly affectionate

H. M.

SACRED TO THE MEMORY OF AN AGED CHRISTIAN, MR. JOHN O. B—.

Reader! beneath this humble tomb,
Releas'd from life and all its woes,
In tranquil silence, peaceful gloom,
A *Christian's* weary limbs repose.

Stranger! tread lightly round the sod,
Which wraps the sleeping pilgrim's clay;
His journey done, he rests till God
Shall bid him wake to endless day.

Here, *Charity* with faded eye,
Bewails her minister of good,
And *sorrows* mourning children sigh,
And *memory* leans in pensive mood.

Through life's perplexing vale of tears,
Unshaken *Faith* his footsteps led,
While *Hope* benignly sooth'd his fears,
And holy *Zeal* his progress sped.

Oh, blest example! may we learn
From thee, the path to realms above,
The truth from error to discern,
And woo and gain th' Eternal's love—

From thee departed saint, to glow,
With sympathy for all mankind,
And while we share another's woe,
In others' bliss our own to find:

To move like thee, in social life,
The parent, husband, and the friend,
That when we quit this world of strife,
Like thine, may be our blessed end!

What, though no pomp of classic verse,
No splendid trophies grace this stone,
The modest virtues we rehearse,
With radiance rob'd near heaven's high throne—

Will meads of deathless honour share,
Through the rich merits of the Lamb;
When from his face his foes shall fly,
And suns, and skies, dissolve in flame.

THERON.

TWO ESSAYS ON THE MOST IMPORTANT OF ALL SUBJECTS.

To the Editor of the Cottage Magazine.

Dear Sir,

I send for insertion in your highly useful work, the substance of "two Essays on the most important of all subjects," in the hope

that it may prove a blessing to your numerous readers. A clear view of divine truth is essential to the comfort of the soul—and for want of it, many, it is to be feared, go mourning all their days. Not seeing the sufficiency of Christ's atonement, they endeavour to join something along with it, to increase as it were, its efficacy, and to secure their own comfort. But can mortal or angelic power, add to the value of a work which is already perfect? Can *it* give a confidence to the soul which is already taught to cast all its care upon the Lord? Does the Saviour need a partner, in effecting the great purposes of his love? Or rather is not the sacrifice *already* offered up and accepted—is not the righteousness wrought out, and has not the zeal of the divine approbation been already given to it, by the descent and perpetual abiding of the Holy Ghost with the members of the militant church? Let us ever remember with gratitude, and bind the precious truth to our hearts, even tho' our lives were to be the forfeit, that "Christ is all." This is the doctrine of the New Testament, this is the doctrine not only recognized by the Church of England, but also inculcated in her articles, Liturgy, and Homilies. We have reason to be thankful for those landmarks, and I trust that every member of the established church will revert to those doctrines which were gloried in at the time she was first constituted, and which have formed the basis of every revival of religion, that has taken place within her pale from that period to this. May her cords be lengthened, her stakes strengthened, her ministers clothed with righteousness, and all her members become examples to the believers, is the earnest prayer of,

My dear Sir, yours truly

Kilkenny, March 28, 1817. P. R.

Our attention to the things we hear ought to be regulated by their certainty and their importance. There are some truths, which however certain, we may disregard; because the knowledge of them is of no concern to us. But your attention, Reader, is now entreated for a few moments to a declaration, which at once comes attested by authority the most unquestionable, and relates to a fact of the highest importance. It is that declaration, which the Apostle Paul of old recommended by these united characters of certainty and importance; when, writing to Timothy, he said, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* (1 Tim. i. 15.)

In these few words we have the great substance of that revelation, which God has sent into the

world in the Scriptures. It is the testimony, which the God of *truth* delivers to us; and the man that rejects it is therefore said to *make God a liar.* (1 John v. 9, 10.) The matter of it also, as we might expect in a revelation from the eternal God, is of import so high, that in comparison of it, every thing reckoned most interesting vanishes into insignificance: and when every thing, that now most engages the anxiety of the world, shall cease to be of any consequence, the importance of this truth will continue to be known and felt.

But there are subjects, which, though of weighty moment, are yet of a forbidding character on account of their gloominess. This is not such. It is a truth, as joyful in its nature, as it is weighty in its moment, and certain in its authority. Those who believed it of old, were *filled with all joy and peace in believing it*: (Rom. xv. 13.) and it will have the same effect on you, Reader, whatever be your circumstances or character, if you receive the declaration in its real import. To lay that before you, is the object of the following pages. Withhold not your attention from them: and compare what you read, not by the opinions of fallible men, but by the unerring standard of the word of God.

Christ Jesus came into the world to save sinners. This is a divine declaration of mercy to the guilty, of blessedness to the wretched, of salvation to the lost. Salvation, or deliverance from ruin, is the joyful subject of it,—unspeakably joyful, even while it is most humbling to human pride, and awakening to the carnal security of a sinful world.

That all men are sinners, is a truth which all men readily acknowledge; while most take encouragement from that very fact to flatter themselves, that their sin cannot subject them to any

destructive consequences: as if a deadly plague were less fatal to individuals, on account of its being general throughout a country. But sin is, in its nature, an act of rebellious opposition in the creature to the Infinite Creator; must not they therefore think little of him, who think little of sinning against him? He is the righteous and holy Governor of the universe, which he has formed; and has *revealed wrath from heaven against all ungodliness and unrighteousness of men.* (Rom. i. 18) He has denounced *death* as *the wages of sin;* (Rom. vi. 23.) its appointed and deserved recompense: and however light an ungodly world may make of it, however they may deceive themselves with the hope that it is but an empty threat, the eternal God changeth not his purpose: He *is not a man that he should lie, nor the son of man that he should repent*; (Numb. xxiv. 19.) He will not in any instance revoke the sentence that has gone out of his mouth.

The belief of this might well sink us all into despair, were it not for that *faithful saying which is worthy of all acceptation*, and which reveals the provision God himself has made for the salvation of sinners. Herein he appears at once making good all his most awful denunciations against sin, and delivering sinners from condemnation; —at once, *just, and the justifier of the ungodly.* (Isa. xlv. 21. Rom. iii. 26 iv. 5.)

For this gracious purpose he sent his own Son into the world, clothed in human nature, *made of a woman, made under the law*, (Gal. iv. 4, 5. iii. 13, 14.) to redeem them that were exposed to its curse, as transgressors, by becoming a curse for them; to die the just in place of the unjust, that he might *put away sin by the sacrifice of himself;* (Heb. ix. 26. 1 Pet. iii. 18.) bearing the sins of many in his own body on the cross. (1 Pet. ii. 24. Matt. xxvi. 28.) For this gracious

purpose Christ Jesus came into the world, humbling himself to take upon him the form of a servant, and willingly offering himself to do that work, (Heb. x. 4—9. Phil. ii. 6—8.) which none in heaven, or in earth could do but He, who is one with his heavenly Father, GOD *over all blessed for evermore.* (Rom. ix. 5. John x. 30.) And that work, which he undertook in behalf of sinners, he accomplished unto the uttermost by his obedience unto death. (John xix. 30.) He has finished transgression, and made an end of sin: Dan. ix. 24. Heb. x. 11, 12. He has magnified the divine law and made it honourable: (Isa. xlii. 21.) He has made peace, and opened a new and living way unto the holiest for sinners by his blood. (Heb. x. 19, 20. Acts x. 36.) JEHOVAH has declared himself *well pleased in him*, and for his righteousness sake; (Isa. xlii. 1. Matt. xvii. 5.) and has given assurance of this unto all men, in that he has raised up his Son Jesus from the dead, and exalted him high above all principality and power; *giving Him power over all flesh, that He should give eternal life to as many as have been given Him by the Father.* (Rom. i. 4. John xvii. 2.)

This testimony of the person, and work, and office, of the Lord Jesus Christ, is called the GOSPEL, or good news, which GOD sends throughout the world, proclaiming peace made for the rebellious; yea, beseeching them to be reconciled to Him: (2 Cor. v. 18—21.) setting forth Christ crucified as the propitiation for sin; (Rom. iii. 24, 25.) and assuring acceptance in Him, and on account of his work of righteousness, to every sinner who believes the record of GOD concerning his Son: (John iii. 15, 36. Acts xiii. 38, 39. Rom. x. 9—13 Isa. xlv. 17, and 22—25.) and this without any difference or exception, so that *whosoever believeth is justified from all things,*

and shall be saved in the Lord with an everlasting salvation.

Reader! is not all this joyful news? Certainly it was regarded as such by those, who received it of old. We read (Acts ii. 41—47.) of three thousand, who on one day received this testimony; and one of the effects related is, that they *did eat their meat with gladness and singleness of heart, praising God;* though an Apostle had a little before addressed them as those, who *by wicked hands had crucified and slain* that Jesus, through whom he preached to them the remission of sins. Again we read (Acts viii. 39.) of one, who *went on his way rejoicing*, having believed what Philip declared to him concerning Jesus Christ. And again (Acts xvi. 25.—34.) of another, whose hand was at one moment raised against his own life; but *the same hour*, having heard the word of the Lord from Paul and Silas, *set meat before them, and rejoiced, believing in God.*

In all these instances, and many others recorded in Scripture, what they had heard and believed concerning the Lord Jesus Christ was the great matter, in which they rejoiced. And, considering the previous character of the persons to whom it afforded this joy, it is manifest, that the testimony they heard concerning Him was adapted to comfort and gladden the heart—even of the chief of sinners.

The direction of the Apostles to all whom they addressed was this;—*Believe on the Lord Jesus Christ, and thou shalt be saved;*—saved by Him, beside whom *there is no other name under Heaven given unto men, whereby we must be saved.* (Acts iv. 12.) And this doctrine does not flatter the pride of the human heart, by addressing any as persons naturally well-disposed, and possessed of some power to recover

the favour of GOD: but it proclaims to all alike the work, which *Christ Jesus has done* for the justification of the ungodly; and the office which He sustains, as the Saviour of the lost: declaring on the authority of the GOD of Heaven, that his righteousness is unto and upon all them who believe the divine record concerning Him; that *the gift of God* to them *is eternal life*, and that *this life is in his Son.* (Rom. iii. 22. vi. 23. 1 John v. 11—13.)

From a great part indeed of the inhabitants of Ireland,* the Scriptures are shut up by their human guides; or, if they venture to look into them at all, they read them under the influence of a persuasion, that it is a damnable sin to call in question the interpretation, which their guides have put upon them. And thus, under a name and profession of Christianity, they are led blindfold in all abominable idolatries, as gross as any of the heathen world ever adopted; worshipping angels, and the spirits of departed men; yea, worshipping, as their God and Saviour, what they take into their mouths and swallow into their stomachs; persuaded that some bread and wine, which they see or taste, is human flesh, and human blood.

To such—to all—even to the most benighted and the most ungodly, the glorious gospel comes as it did of old, proclaiming *glad tidings of great joy*, peace made by Jesus Christ for the rebellious, sin taken away by his one offering of himself once for all in place of the guilty, everlasting righteousness brought in by his obedience unto death *the just for the unjust*, complete salvation for the lost—assured to every one alike, who believes *the faithful saying and*

* I have judged it better to let this paragraph stand, although it does not refer directly to your Country.

worthy of all acceptation, that Christ Jesus came into the world to save sinners.

Reader! if you believe it, and *know the grace of God in truth*,—whatever you have been hitherto, you will now be *turned unto the living* GOD, *to serve Him, and to wait for his Son from Heaven;* (1 Thes. i. 9. 10.) you will be *constrained by the love of Christ*, (2 Cor. v. 14, 15. Rom. xiv. 8, 9. John x. 27.) to yield yourself to Him, and follow Him, as your gracious Lord and good Shepherd. Neither will you be ashamed to confess his name before a gainsaying world; nor shrink from *suffering the loss of all things* for Him, (Phil. iii. 8.) *who, though He was rich, became poor for our sakes, that we through his poverty might be made rich;* (2 Cor. viii. 9.) yea, stooped to be *made sin for us, that we might be made the righteousness of* GOD *in Him.* (2 Cor. v. 21.) His word abiding in you *will work effectually*, as it doth in all them *that believe*; (1 Thes. ii. 13.) and will *bring forth fruit in you*, even *the fruits of righteousness, which are by Jesus Christ unto the glory and praise of* GOD. (Phil. i. 11. Col. i. 6.)

Whosoever believeth that Jesus is the Christ, is born of GOD, (1 John v. 1.) born of that Spirit, which is *the Spirit of truth.* (John xvi. 13, 14.) As a child of God, he is *led by that Spirit*, (Rom. viii. 14.) walking in the truth, and not *after the flesh* or principles of corrupt nature—which ever *lusteth against the Spirit*, and is contrary to it. (Gal. v. 17.)—If you, then, would know *how you ought to walk and to please* Him, who has redeemed us by his own blood, search the Scriptures. In the writings of the Apostles, his words, and the precepts delivered by them in his name to his disciples, stand on record; and form the only sure rule for their conduct to the end of the world.—As to the

notion so generally current in the world, and fondly cherished by it, that there are various ways of getting to heaven, and that it is of no essential consequence what set of religious opinions men adopt, it is a notion suggested by *the father of lies*,—contradictory to the most express declarations of Scripture,—and inconsistent indeed with the persuasion, that the Scriptures contain a revelation from the GOD of Heaven. For if they do, can it be that sinners may reject it with impunity?

The same word, which declares—*He that believeth on the Son hath everlasting life*, declares also—*He that believeth not the Son, shall not see life, but the wrath of* GOD *abideth on him.* (John iii. 36.) And if you continue in unbelief, the truth of this testimony shall yet be confirmed in you. A day is coming, *when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not* GOD, *and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and to be admired in all them that believe.* (2 Thess. i. 7—10)

(To be continued.)

MY COTTAGE IS MY CASTLE; OR, THE FREE-BORN ENGLISHMAN.

SUPPOSE, Neighbour, you saw a man calling upon all the people he knew, to follow him to the top of some cliff that hangs over a foaming, raging sea.—Suppose this fellow to say to you, and all the other people, "Friends, and fellow-countrymen, I see you have not so much work to do as formerly, take *my* advice. I know that some of you are masons, some carpenters, and some weavers. I advise all of you, however, to turn

divers. Do you know what I mean by divers? Why, in some parts of the world men dive to the bottom of the sea, and catch oysters for the sake of the pearls; and you know that if you can get pearls you will all be rich, so let us try. You have only to jump over this cliff into the sea." What would you think of such a fellow, Neighbour? Why, you'd think him out of his senses to be sure; and you'd get up, or somebody would get up, and say, "I'm no great hand at *speechifying:* but I'll tell you what, my friends, I think we had better 'look before we leap,' as the saying is, or else we shall perhaps get drowned for our folly; and then, what will become of our wives and families? So I'll tell you what I think best for us. We are all honest men, and we like work better than idleness; so if we can't get all the work we wish, let us do all we can get. As for these pearls—a fig for the pearls, say I, if I must get them at the risk of being drowned. Give me bread and cheese, or a rasher of bacon and potatoes, for money that I have earned honestly by the labour of my own hands at my own calling."

The men who are fond of so much speechifying, Neighbour, are like this fellow, who wanted the people to dive for pearls. They want the people to dive into the sea of politics, though they are not able to swim in it, the water is so deep: and, in deep water, "they that can't swim must sink," as the saying is.

What then had we best do in these bad times, Neighbour?

That's what I am going to tell you; and if you have the feelings of an Englishman, and can say from the bottom of your heart, "God save the king, and bless all the royal family," then I am sure you won't despise my advice.

I hear every body—gentlefolks, tradesmen,

farmers, and poor people—all complain of the times. "Hard times with us!" they cry out. "Bread as high as seventeen pence the quartern loaf! no work scarcely! very little trade! and rents not paid into the bargain!" All this makes people grumble, and blame the government, and almost, I fear, blame the great God himself. It is true, God, who has the clouds of heaven in his hand, and gives rain or sunshine when and where he pleases, gave us last year an unfruitful harvest; most likely because we have been unfruitful in good, and too fruitful in bad, works. What! shall we dare to kick against the providence of Almighty God, because he smites us for our sins? No, my friend, we will rather humble ourselves under his hand, that he may in due time lift us up.

I remember I once read of a gentleman, who said to a shepherd, "Shepherd, what weather shall we have to-morrow?" "What weather *I* please," said the shepherd. "What weather *you* please!" said the gentleman: "what do you mean man?" "Why," said the shepherd, "my meaning is, that the weather to-morrow will be what pleases God, and whatever pleases God, pleases me."

I fear, Neighbour, that what pleases God does not much please some of the men who speechify in public-houses about the times. Some of these men are "old enough to be wiser and better," as the saying is; but sometimes grey hairs and folly grow together, like grey peas and weeds in the same field—the more's the pity.

For my part, Neighbour, I'm for "every man at his own trade," as the saying is. There's Dick Smith, the tailor, an honest fellow in the main, if he'd 'tend his business a little more, I'll warrant ye, there's not a body far and near that can make a better suit of clothes, when Dick

has a mind to't. He talked a good deal lately at the Horse and Jockey, about the war in Spain. I believe our noble Wellington, *howsomever*, would rather give Dick a commission to make the soldiers' gaiters, than let him take the command of a single regiment.

Jack Hall, the mason, too, likes to hear himself talk about a Reform in Parliament. I fancy nobody else likes it: for Jack always begins his speech with a pipe in his mouth, and when he has taken a pint too much; and all the village knows very well, that Jack can find out the way to *break* good laws, easier than the way to *make* them.

As for Will Tyson, the shoemaker, who talks so loud against the government, and uses so many dreadful oaths; Will may talk as much and as loud as he will, but (if one could but peep into his heart) I'll warrant ye Will loves a glass of gin better than he loves Old England. T'other day, Will said at the club, that he thought it would be a great charity to break open the jails, and let out the prisoners, for to make his party a good bit stronger. No wonder he wanted that, for "birds of a feather flock together," as the saying is. But it was an odd sort of charity, to be sure, to let out rogues and thieves, to cheat and rob their honest neighbours!

It just hits my mind, that I have read about a King of England, in former days, (King Edward VI.) who was so struck with a sermon on charity, preached by Bishop Ridley, that he asked what he should do for the poor? The Lord Mayor and Aldermen of London said, that it would be *a great charity* to build (1) a school for children; (2) a hospital for the sick; and (3) *a house of correction for the idle*. So Will Tyson's thoughts about charity were as far apart from the Lord Mayor's, you see, as North from South.

Many a man who talks and bawls about liberty, does not know what *true old English liberty* means. As for your *French* liberty, that's like one of the poisonous plants that grow in foreign parts. 'Tis rank poison where it grows; but it won't grow in England; it *don't suit* the soil.

I'm for liberty, Neighbour, as much as any man. I'm for as much liberty as will do the nation good; and that's enough on't for any reasonable man's conscience. But one may long for too much of a good thing," as the saying is. If a man drinks his pint of ale, or good London porter, he's the stronger for it; but if he drinks more than will do him good, and begins to quarrel, and breaks his neighbour's arm, as Tim, the waggoner did t'other day, why he must "pay the costs with a witness," as Tim did at last Assizes.

I would just say to some people, who are crying out now-a-days, "We want liberty," what liberty do you want, friends and fellow-countrymen? Why you be free already, "as free as heart can wish," as the saying is. Surely, you don't want liberty to break open shops, and steal other men's goods; for then you'd want "too much of a good thing." Remember, when Tim drank too much and broke his neighbour's arm, he was forced to pay dear for it. Remember too, my friends, that if you swallow all the trash of these speechifyers, and get *'tosticated* with their false notions of liberty, and then begin to steal and murder, your country's just laws will have you suffer for it on the gallows.

Every Englishman, Neighbour, may say with truth, and he ought to say it with thankfulness, "I bless God, I'm free already." Yes, if the people in other countries are slaves, I'm a free-born Englishman. *My Cottage is my Castle:* no man can come into it without my leave; and

if I'm an honest man, and obey the king and the laws, none dare make me afraid."

Some ignorant fellows have said lately, that they have a right to their neighbours' houses, and cattle, and lands.

I never heard, Neighbour, that the laws of God or man gave any of us such a right as that. Nay, the Ten Commandments not only say, "Thou shalt not steal," but they add, "Thou shalt not *covet* thy neighbour's house, nor his ox, nor his ass, nor any thing that is his." "Wrong and robbery is no man's right," as I *says*. Those who want land without paying for it, must go to Africa or America, or some other country where no people have built houses, or ploughed the ground, and where only tigers and other wild beasts are lords of the manor. 'Twou'd be no sin to turn such landlords as these out of their own grounds. As for you and me, Neighbour, old England is good enough for us. We have peace already, and we shall have plenty by and bye. Despair is the cry of cowards or traitors. Courage and content shall be the burden of my song. England, like one of her fine West-India merchant ships, was, perhaps, in some little danger of being stranded; and some wicked worthless men wished to see her a wreck, that they might steal some of the rum and sugars on board; but we had able pilots, and she is off the shoals. There's a good breeze springing up to fill the sails: so all hands upon deck: —ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY (as brave Nelson said); and then, Neighbour, depend upon it, the Providence of God will grant the good ship a prosperous voyage.

"Rule, Britannia; Britannia, rule the waves:
We Britons *are not*, never shall be, slaves."

THE VISITOR OF THE LONDON RELIGIOUS ANNUAL MEETINGS.

BEFORE I bid adieu to my friends in this great city after this delightful season of Christian fellowship, I would employ the parting moments in seriously addressing them upon a subject in which they are all concerned, and to which my mind has been particularly drawn during my short stay. "Examine yourselves," says the Apostle, "whether ye be in the faith, try your ownselves." Important admonition! This is a day of great Christian profession; religion is become creditable, I had almost said fashionable, in this renowned metropolis; never had the Christian less of the world's reproach, never had he fewer outward trials to sustain. But is he therefore more secure? Is his path heavenward more easily discernible? By no means. Thousands are groping after the shadow, and neglecting the substance of religion; embracing the form, but denying the power. And there is reason to fear, that very many will thus descend into the realms of darkness, with a lie in their right hand. How many suppose, that giving their money, their exertions, or their countenance, to some one or more of those noble Societies which dignify and bless this happy land, is quite enough to constitute them real Christian characters, particularly if to this, they add attendance at some place of divine worship where evangelical doctrines are preached, and perhaps introduce a devotional form into their families. My friends, whilst you are giving the *Bible* to the heathen, pray earnestly that it may be made efficacious in leading you individually to Christ for salvation. Read and study it for yourselves. What will it avail that you have been made instrumental in giving others the light of divine truth, if you are bewildered in darkness,

and in the grand day of decision, shall be found to have neither part nor lot in this matter?

Examine your own hearts. Have you been enabled to cast yourselves wholly upon Christ, and, utterly renouncing your own righteousness, to seek that your souls may be arrayed in the spotless robe of his perfect obedience? Are you by faith receiving fresh supplies out of his fulness, seeking to be more closely united to him, and from a feeling of your own insufficiency, constantly looking unto him for grace and strength to walk more agreeably to his will? If such be your aim, though you may have to conflict with indwelling sin, or with the powers of darkness, you have a shield that will quench all the fiery darts of the wicked one. You have Omnipotence engaged to conduct you safely through this vale of tears, and to make you more than conqueror through him who hath loved you. But is this the general character of professing Christians? I would it were! "By their fruits ye shall know them," saith the Divine Redeemer; and when the life and conversation give the lie to profession, we may weep and pour out our hearts before God for them; but we must say, "Be not deceived," "Christ is not the minister of sin." When we see men wearing the garb of religion living under the dominion of the lusts of the flesh, governed by the maxims of the world, entering into its pleasures, and led away by its vanities, how does it make one tremble for the immortal soul, which dares (in open defiance of the declaration, that "they who do such things shall not inherit the kingdom of God," to trifle on the very brink of destruction. We can only admonish such presumptuous sinner, whilst hope yet remains, to flee from the wrath to come. There is still a fountain open for sin and uncleanness; apply then to it, while it is called to-day; for there is

not one promise in the whole Scripture to encou[illegible]y. Decision in this case is absolutely ne[illegible]y: you cannot serve two masters; therefore choose you this day whom you will serve, lest the night (of death) overtake you, and your state be unalterably fixed.

I know it is common with many readers to exercise a critical judgment on addresses like these; and having determined whether they be well or ill written, the doctrine correct, and, upon the whole, likely to do good or harm, to dismiss them from their thoughts,—but in this instance, Reader! whoever thou art, and whatever be the judgment thou hast passed on this paper, for once, I intreat thee, depart from this general rule, and give neither sleep to thine eyes, nor slumber to thine eyelids, till thou art satisfied upon scriptural grounds, that thou art adopted into the family of Christ, or, convinced of the danger of being a stranger to that family, hast made thy supplication to him who alone is able to bestow life and salvation. C.

May, 1817.

COCK-FIGHTING.

"Many a crime, deemed innocent on earth,
"Is register'd in heaven."

WHEREAS certain places in the neighbourhood (to their shame be it spoken!) now invite, by hand-bills and other notices, to the sport of Cock-fighting, your attention, Reader, is requested to the seven following reasons against it.

I. To say the least, it is a CRUEL and an INHUMAN sport, worthy only of savages, who are lost to every tender and compassionate feeling.

II. It affords a temptation to very grievous sins:

(1) To BETTING; which in *many* cases greatly impoverishes poor families, and in *all* cases is an abuse of the talent of money, of which a very strict account will one day be required.

(2) To DRINKING: and God declares expressly, that drunkards shall not inherit the kingdom of God. (See 1 Cor. vi. 10.)

(3) To SWEARING: and it is written, that "He will not hold him guiltless, that taketh his name in vain." (Exod. xx. 7.)

(4) To QUARRELLING; which is directly contrary to the meekness taught in the gospel. Contrast the wrangling of a cock-pit with the harmony and peace of heaven!

(5) To IDLENESS; which is the inlet to every evil, and a blank which the Devil takes and fills up as he pleases.

Was there ever a Cock-fight in which all these sins were not committed? Did ANY man ever attend a Cock-fight without committing some of them himself?

III. It is a sport, which (whatever pleasure it may afford at the time) is followed by regret, and vexatious disappointment.

IV. It is a pursuit upon which you dare not ask a blessing from God.

V. It hardens the heart: and the heart of man, naturally hard and proof against the saving impressions of the gospel, needs no such means to increase that hardness.

VI. You would not wish to be summoned from the Cock-pit to appear before the tribunal of your Judge. Your temper of mind, your tumultuous passions, would ill fit you to meet him in peace; nor could you expect to be removed from the company of Swearers, of Drunkards, of Quarrellers, &c. to the company of the spirits of just men made perfect in heaven.

VII. Some of God's most awful judgments have taken place at Cock-fights. Let the following fact suffice.

T. G. who lived in the parish of ——, near ——, having lost a considerable sum at Cock-fighting, to which practice he was notoriously

addicted, swore in a most horrid manner, that he would never fight another cock; frequently calling upon God to damn his soul to all eternity if he did; and, with dreadful imprecations, wishing the Devil might fetch him, if he ever made another bet. His resolution, thus impiously formed, was a while observed; but about two years afterwards, Satan, whose willing slave he continued to be, inspired him with a strong desire to attend a Cocking at ——, and he complied with the invitation. He there stood up, and cried, "I hold four to three on such a Cock." "Four what?" said one of his companions in iniquity. "Four Shillings," replied he. Upon which his wager was confirmed; and he, putting his hand into his pocket for the money, *instantly felt a ghastly corpse on the ground.*

Reader! consider seriously these seven reasons: and if you are so far blinded by prejudice as not to be impressed by them, then indulge your sport; go from one scene of riot to another; but know, that for all these things God WILL bring you into judgment. (Eccle. xi. 9.) If, on the other hand, ONE SINGLE reason staggers you, beware how you stifle your convictions, beware how you grieve the Spirit of God. Your companions may entice and ridicule; but what is your companions' LAUGH to your Maker's FROWN? Your eternal happiness is at stake. What is the body to the soul? What is TIME to ETERNITY?

Religious Information.

EXTRACTS FROM THE SEVENTH REPORT OF THE SUNDAY SCHOOL SOCIETY FOR IRELAND, FOR THE YEAR ENDING THE 15th OF APRIL, 1817.

THE expiration of another year imposes on your Committee the pleasing duty of reporting the progress of the Sunday School Society. The period during which they have had the direction of its af-

fairs, has been marked by much distress and difficulty, affecting every rank of society in the United Empire, and falling with peculiar weight on that class, whose instruction your Society has been established to promote. The depression of trade, and the diminution of employment, have seriously affected the families of the labouring and manufacturing poor; the want of employment of the parents, by causing either the removal of the family to other parts of the country, or, by causing a want of suitable clothing for the children, has deprived the Schools of many promising pupils. While it might have been apprehended, that similar causes would have diminished the resources, and thus injured the funds of your Society, it is, therefore, with fervent gratitude, that your Committee convey the pleasing information, that during the past year there has been a considerable addition to the number of Schools in connexion with your Society, and at no former period were its funds in a more prosperous state than they are at present.

The friendship and liberal disposition manifested by Religious Associations in Scotland towards your Society, have continued undiminished during the past year. The following contributions clearly evince the strong and lively interest which the instruction of the rising generation in Ireland excites in their minds:—

From the Edinburgh Bible Society.....	£50	British.
From the Calton and Bridgeton Association for religious purposes, two donations, amounting to..	30	do.
From the Paisley Female Bible Society.....	20	do.
From the Paisley Female Hibernian Society.....	15	do.
From the Paisley Auxiliary Bible Society.....	10	do.
From the Irvine Auxiliary Bible Society.....	10	do.
From the Fife and Kinross-shires Bible Society, the value in Bibles of.....	50	do.
From young women in a Sunday School in Paisley.	6	do.

The circumstances attending this last donation are too gratifying to remain unnoticed. Some young women in Paisley, who for several years had attended a Sunday School in that town, the expences of which Institution they themselves defrayed, had read the reports of your Society, and felt so deep an interest in the welfare of the young in Ireland, that they proposed to their teacher, that all should contribute one penny each weekly; this their teacher declined, as it might be too much out of the scanty pittance which some of them earned; they then solicited that a box might be placed in the School-room, where any who were willing might put in whatever they pleased. This was complied with, and on opening the box, the sum of Six Pounds was found in it, and transmitted to your Committee. Our Correspondent states, "I never was in the School, but from what I have learned, I believe it is from feeling the blessing of religion on their own souls, that their hearts have been warmed with the fervent desire, that it may be more felt and enjoyed by the young in Ireland." However interesting this anecdote may be, your Committee have the pleasure of recording a similar event which occurred in one of the Sunday Schools connected with your Society.

The active and friendly Conductor of the Coal-Island and Drumray Sunday-School, had affixed to the wall of his School-room a box, for the purpose of receiving small contributions for your Society; and, a short time before Christmas, he gave notice that he would, on Christmas morning, hold School, and open the box. After business was ended, all the children (about fifty) rose up, and put their halfpence and pence therein. Our Correspondent adds, "this was the more gratifying, as I never hinted at any thing of the kind; and I find that it being the custom for parents to give their children money to purchase pins at that season, the children agreed among themselves to put their pin-money into the Sunday School box.—The amount received from the box was £3. 15s. including £1. 2s. 9d. a donation from the Rector of the Parish. The Committee have also the pleasure of acknowledging the receipt of contributions from the Drumgaw and Dunleeney Sunday Schools.

On the 23d of last month, the Annual Charity Sermon was preached in St. Anne's Church, by the Rev. Robert Daly, to whom your Society is much indebted, for having so kindly undertaken to plead your cause, and for the zeal and ability with which his discourse unfolded the peculiar advantages of Sunday School Instruction, and enforced the value and importance of the Christian Sabbath to a numerous, respectable, and attentive congregation. The amount of the collection, including donations, was £231. 18s. 10d.

Your Committee have the gratification of reporting that the past year has been prosperous, not only in increased funds for the purposes of your Society, but also its sphere of usefulness has, within that period, been considerably enlarged. The total number of Schools is now 439, containing 51,410 children.

Your Committee would warmly congratulate the Society on the highly honourable post of usefulness and popularity which, through the blessing of Providence, it has attained. Each year has witnessed an accession to its strength, a large increase to the number of its Schools, and more convincing proofs of the friendship and liberality of the Public. During the last year they have remarked with pleasure, that the higher classes of society have come forward with the kindest and strongest testimony of their approbation of the cause in which you are embarked, and that, not in a solitary instance, or in a partial district, the feeling has pervaded many parts of the country.

Your Society (formed in its commencement of a few individuals, who, not possessing any extensive influence, were quite unable to insure that co-operation which your cause has met with in the country) has never sought to establish Schools of itself: it has merely proposed to assist with grants of books those whose benevolent dispositions might induce them to give instruction to the poor; yet Schools have been numerously established through most parts of Ireland. And shall not your Committee feel the warmest gratitude for the past, to Him who is the author of all good? shall they not rejoice in the present? shall they not look forward to the future with the most lively hopes? The children of these Schools are not taken from their parents or their families; the lessons of the Sunday are in many instances carried home; and in after life many

happy families may for ever bless one of these Sunday Schools, for the inestimable blessing of pious parents training up their children "in the nurture and admonition of the Lord."

The instruction of many of these children is of no common stamp; it is not limited to a mere attempt at *enlightening the understanding*, but it often consists of the blessed principles of Christian truth, directed to the heart of the child by the glowing warmth of a pious teacher, softened and endeared by the tenderness of love almost paternal. And may not your Committee expect, that a work so fraught with blessings, political, social, and religious, shall meet the approbation, and receive the patronage, of those who love their country, of those who wish the happiness of mankind, and of those whose hearts glow with love to God? By what more powerful means can they hope to train up an enlightened and orderly peasantry? By what means can human misery be more alleviated, and domestic comfort better provided for the poor, than by teaching their children habits of order and decency, and training them to transmit the same habits to their descendants? And finally, by what means shall true religion be more effectually promoted, than by instructions where the reception of divine truth is associated with disinterested kindness and affection in the teacher, and when the child returns home to gratify his parents and his family, by detailing the progress which he has made, and by informing them of the lessons which he has learned?—Your Committee will not, therefore, be considered too sanguine, when they anticipate a continuation and increase of public favour and patronage to the cause of your Society; and, grateful for that blessing from on high, which has hitherto prospered their exertions, they would humbly and confidently commit their cause to His protection, who is able to do for it exceeding abundantly above all which they can ask or think.

	£.	s.	d.
Total amount of Receipts, including Sales.....	1878	17	0½
One Farming Implement Debenture, on hand, at last Annual Audit, sold out.....	25	10	0
Cash in the Treasurers' hands at last Annual Audit..	675	7	11
	£2,579	14	11½
Total net Payments.....	1281	15	4½
Purchase of 500*l.* Government Debentures, 5 per cent. at 103*l.* 5*s.* amount, including Interest and Brokerage.....	517	7	1
Cash in the Treasurers' hands.....	780	12	6
	£2,579	14	11½

SOCIETY FOR THE CONVERSION OF THE JEWS.

We are happy to learn from the Ninth Report of this Society several circumstances of a favourable nature. The Bishops of St. David's and Gloucester have become its joint patrons; a Hebrew translation of the New Testament is finished as far as Phile-

mon, and its circulation abroad is rapidly increasing. The British and Foreign Bible Society has taken 1,000 copies of the Gospels and Acts, for the Jews in Russia; and many copies have been spread in different parts of the Continent and India. The income of the year has equalled the expenditure. A Lady had given £500 in addition to two former munificent grants. The Jewish Children receiving a Christian education are 46 boys, and 35 girls. A large number of suitable Tracts have been circulated. The usual Lectures have been delivered to the Jews through the year: the Printing Office has been conducted without loss to the Society. Three adult Jews have been baptized at the Episcopal Chapel, and 39 school children. There are several grown persons who are candidates for baptism. *Return, we beseech thee, O God of Hosts! Look down from heaven, and behold, and visit this vine!*

BRISTOL CHURCH OF ENGLAND TRACT SOCIETY.

From the Fifth Report of this Institution, lately published, we learn the following encouraging particulars:—The insufficiency of its funds have been, in some measure, relieved by the liberality of its friends, an increase of subscribers, and a considerable loan. Two Bishops, during the last year, were enrolled in the list of its patrons—the Lord Bishop of St. David's, and the Hon. the Lord Bishop of Gloucester. The Committee have recently re-printed *twenty-three* Numbers, and published seven new Tracts; each edition generally consisting of ten thousand copies. *Two hundred and seventy-five thousand* were the total number published in the year. For a list of the various Tracts of the Society see the cover of our last Magazine. We beg most cordially to recommend this Institution to the support of the Christian Public.

ANECDOTE OF A NEGRO.

(Related at the last Anniversary of the Church Missionary Society.)

The Rev. Mr. Bickersteth, the assistant Secretary of the Society, referring to his late visit to Africa, said, "I had some conversation with a Negro named Richard Naloe. I said, Richard! Great Bookmen, in England, say it is of no use to send Missionaries to teach you black people. Now, what do you think of this? What say *you* to it? He replied, "No! Massa, no! Me live in the country, and no saby God, (that is, knew nothing of God,) me go to Rio Pongas, me live a year with Mr. Wenzel, me saby little of God." I said, "You do think it, then, of some use to send white people to teach black men?" He answered, "Yes, Massa! Me walk on here in the dark, me go down rugged rocks and dangerous way, me have no candle, me fall down, me break my arm, me break my leg, me break my neck: but white man bring me a candle, and put it in my hand, me see, me no fall, me walk down safe, me get home safe! Me not know much; but know little about God. Mr. Butscher speaks, and me glad to know more."

THE GRAVE.

THERE is a calm for those that weep,
A rest for weary pilgrims found,
They softly lie, and sweetly sleep,
Low in the ground.

The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than summer's evenings' lazest sigh,
That shuts the rose.

I long to lay this painful head,
And aching heart, beneath the soil,
To slumber in the dreamless bed,
From all my toil.

On thy dear lap these limbs reclin'd,
Shall gently moulder into thee,
Nor leave one wretched trace behind,
Resembling me.

Hark! a strange sound affrights mine ear,
My pulse, my brain, runs wild, I rave,
Ah! who art thou whose voice I hear,
I am the Grave.

The Grave that never spoke before,
Hath found at length a tongue to chide;
Oh! hasten, I will speak no more,
Be silent pride.

Art thou a wretch of hope forlorn,
The victim of consuming care,
Is thy distracted conscience torn
By fell despair?

By all the terrors of the tomb,
Beyond the power of tongue to tell,
By the dread secrets of my womb,
By death and hell,—

I charge thee live—Repent and pray,
In dust thine infamy deplore;
There yet is mercy—Go thy way,
And sin no more.

Art thou a mourner?—Hast thou known
The joy of innocent delights,
Endearing days for ever flown,
And tranquil nights?

O live, and deeply cherish still,
The sweet remembrance of the past;
Rely on heaven's unchanging will,
For peace at last.

Art thou a wanderer? hast thou seen
O'erwhelming tempests drown thy bark,
A shipwreckd sufferer; hast thou been,
Misfortunes mark.

Tho' long, of winds and waves the sport,
Condemn'd in wretchedness to roam,
Live; thou shalt reach a sheltering port,
A quiet home.

Go seek that treasure seldom found,
Of power the fiercest griefs to calm,
And sooth the bosoms deepest wound,
With heavenly balm.

Whate'er thy lot, whoe'er thou be,
Confess thy folly—kiss the rod,
And in thy chast'ning sorrows see,
The hand of God.

A bruised reed he will not break,
Afflictions all his children feel,
He wounds them for his mercy's sake,
He wounds to heal.

Humbled beneath his mighty hand,
Prostrate his Providence adore,
'Tis done—arise, he bids thee stand,
To fall no more.

Now traveller, in this vale of tears,
To realms of everlasting light,
Through time's dark wilderness of years,
Pursue thy flight.

There is a calm for those that weep,
A rest for weary pilgrims found,
And while the mouldering ashes sleep,
Low in the ground,—

The soul of origin divine,
God's glorious image freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

The sun is but a spark of fire,
A transient meteor in the sky,
The soul immortal as its sire,
Shall never die.

Oh! may I there be shortly laid,
And find a rest unknown before,
To rise and praise my Saviour God,
For evermore.

THE

COTTAGE MAGAZINE;

OR

Plain Christian's Library.

No. 69.] SEPTEMBER, 1817. [Vol. VI.

A SERIES OF THE LIVES OF EMINENT MARTYRS AND OTHER DISTINGUISHED CHRISTIANS.

ROWLAND TAYLOR.

DR. ROWLAND TAYLOR was a man truly eminent for abilities and religion; and one who possessed the piety of Melancthon, with the ardour of Luther. He was rector of Hadley, in Suffolk, which was one of the first towns in England that received the gospel, by the preaching of Mr. Thomas Bilney: "by whose industry," says Mr. Fox, "the gospel of Christ had such gracious success, and took such root there, that a great number in that parish became exceedingly well learned in the Holy Scriptures, as well women as men."

Previous to his presentation to Hadley, Dr. Taylor had enjoyed the privilege of living at Lambeth with Archbishop Cranmer. He was no sooner, however, appointed to this new situation, than he went to reside amongst his people, where he abundantly laboured to instruct them from the pulpit in the pure doctrine of the gospel, and to impress on them in private by precept and example, the practical nature of genuine Christianity. "To the poor," says Mr. Fox, "that were blind, lame, sick, bed-rid, or that had many children, he was indeed a father, a careful patron, and diligent provider; and stirred up such parishioners as had it in their

power, to make a general provision for them; while he himself (beside the continual relief they always found at his house) gave most liberally every year to the common alm's-box. His wife also was an honest, discreet, and sober matron; and his children well nurtured, and brought up in the fear of God, and good learning." He was of a meek and humble spirit, yet bold and faithful in reproving sin, even in the greatest. And thus he continued, as a faithful and good shepherd, feeding, governing, and leading his flock through the wilderness of this evil world, all the days of good King Edward.

Soon after Queen Mary ascended the throne, two Papists determined to have mass performed in Dr. Taylor's church; and accordingly engaged a Popish priest and a band of Papists with swords to defend them. Dr. Taylor hearing the church bell ring, went to the church, and, to his great surprise, discovered the priest dressed out in his vestments, just about to commence the service. Irritated at the presumption of the Papist, he immediately enquired how he dared to profane the church by his abominable idolatry? "Thou traitor," replied the Priest, "how dost thou venture to disturb the Queen's proceedings?" "I am no traitor," rejoined Dr. Taylor, "but I am the shepherd that my God and Lord Jesus Christ hath appointed to feed his flock, and therefore I have good authority to be here." Enraged at his firmness, the Papists turned him out of the church, and shortly after brought violent accusations against him before Gardiner, Bishop of Winchester. Well aware of that prelate's hatred to the cause of the reformation, the Doctor's friends advised him to provide for his safety by flight, and to reserve himself for better times. "I am old," replied the aged minister, "and have already lived too long, to see

these terrible and wicked days. You may act according to your consciences, but I am resolved not to fly: God shall hereafter raise up teachers, who shall teach with more diligence and fruitfulness than I have done; for God will not forsake his church, though for a time he trieth and correcteth us, and that not without just cause."

On his journey to London, Dr. Taylor was again exhorted by his servaut to fly, and was at the same time assured that he would hazard his own life in attending him. "Oh, John," answered the good Doctor, "shall I give place to this thy counsel and worldly persuasion, and leave my flock in this danger? Remember the good shepherd, Christ, who not only fed his flock, but also died for it. Him I must, and, by the grace of God, will follow. Therefore pray for me; and if at any time thou seest me weak, comfort me; but discourage me not in this my godly enterprize and purpose." Upon his arrival in London, Dr. Taylor waited on the Bishop; who, according to custom, reviled him, calling him "knave, traitor, heretic," all which he heard with great patience, and then said, "My Lord, I am neither a traitor nor a heretic, but a true subject, and a faithful Christian, and am come, according to your command, to know your Lordship's pleasure in sending for me." "Then," said the Bishop, "Art thou come, thou villain? How darest thou look me in the face for shame? Knowest thou not who I am?" "Yes," answered the Doctor, "you are Doctor Stephen Gardiner, Bishop of Winchester, and Lord Chancellor, and yet but a man! But if you expect that I should be afraid of *your* lordly looks, why do *you* not fear God, the Lord of us all? How can you for shame look any Christian in the face, seeing you have forsaken the truth,

denied our Saviour Christ and his word, and have acted contrary to your own oath and writing? With what countenance will you appear before the judgment-seat of Christ, and answer to your oath, made first to King Henry VIII. and afterward to Edward his son?" "Tush, tush," cried the Bishop, "that was an Herod's oath, unlawful; and, therefore, I have done well in breaking it; and I thank God, I am come home again to our mother, the Catholic church of Rome, and so I would thou shouldst do."

"But," said Dr. Taylor, "you will not be discharged before Christ, who doubtless will require it at your hands, as a lawful oath made to our liege and sovereign Lord the King, from whose obedience the Pope nor any other man can absolve you." "I see," said the Bishop, "thou art an arrogant knave, and a very fool." "My Lord," said the Doctor, "leave your unseemly railing; it is unbecoming a man in authority as you are." "You have resisted the Queen's proceedings, in not suffering the minister of Aldam to say mass in Hadley." "My Lord, I am the minister of Hadley; and it is against all right, conscience, and law, that any man should come into my charge, and presume to infect the flock committed to my care, with the venom of the Popish idolatrous mass." On this, the Bishop grew very angry, and said, "Thou art a blasphemous heretic indeed, who blasphemest the blessed sacrament, and speakest against the holy mass, which is made a sacrifice for the quick and the dead." Then calling his men, he said, "Have this fellow hence, carry him to the King's-Bench, and charge the keeper to confine him closely." Upon which, Dr. Taylor kneeled down, and holding up both his hands, said, "Good Lord, I thank thee; and from the tryanny of the Bishop of Rome, and all his de-

testable errors, idolatries, and abominations, good Lord deliver us;" and added, "God be praised for good King Edward."

Dr. Taylor being sent to prison, was confined almost two years. During this time, he was frequently examined respecting his faith, and as often witnessed a good confession before his adversaries. At length, this good man was examined for the last time, before the Bishops of Winchester, London, Norwich, Salisbury, and Durham, who charged him with heresy and schism; requiring at the same time a determinate answer, whether he would submit himself to the Roman Bishop, and abjure his errors, or else they would proceed according to their laws to his condemnation. Dr. Taylor answered with a great deal of courage and steadfastness, that he would not depart from the truth he had preached in King Edward's days, neither would he submit himself to the Romish Antichrist; but thanked God, who had so honoured him, as to call him to suffer for his word and truth's sake. When the Bishops saw him so bold, constant, and immoveable, they read the sentence of death upon him; immediately after which, he said, with a remarkable degree of fortitude, "I doubt not, but that God, the righteous Judge, will require my blood at your hands, and that the proudest of you all shall repent for this reviving again of antichrist, and the tyranny you now shew against the flock of Christ."

In his way back to the prison, the people crowded to see him; to whom he said, "God be praised, good people, I am come away from them undefiled, and will, by God's grace, confirm the truth with my blood."

After he had been condemned about a week, Bonner, Bishop of London, went to the prison to perform upon him the ceremony of degrada-

tion, and then sent him to the King's-Bench, where he soon experienced the difference between the keepers of the Bishop's prisons, and those of the King's; the former of whom were wicked and cruel, like their merciless masters, but the latter were humane, and generally shewed all the favour in their power. Dr. Taylor therefore obtained leave, through the courtesy of his new keeper, to have his wife, his son Thomas, and John Hull, his servant, to sup with him the evening before he suffered. They came to him before supper-time, when he prayed with them. After supper, walking up and down the room, he thanked God for his grace, that he had given him strength to abide by his holy word; and then having given his last advice to his wife and son, they prayed together, embraced and wept over each other, in a very affecting manner. He then gave his wife a book of common prayer, published by King Edward, which he had taken with him to prison, and occasionally used. To his son Thomas he gave a Latin book of remarkable sayings of the ancient martyrs, gathered out of ecclesiastical authors; in the end of which, he had written his last will, and so they took their leave of him.

The next morning, at two o'clock, came the sheriff and his officers, and led the Doctor away to the sign of the woolpack, without Aldgate. His wife, suspecting that in the night they would take him away, had watched for him with her children. Their meeting was truly affecting. They spent some time together in prayer and endearing conversation; after which, being separated, and each placed under confinement, they met no more in this vale of tears.

The Doctor was put into a chamber with a guard of four men, where he gave himself wholly to prayer till eleven o'clock, when they placed

him on horseback and led him away. At Brentwood they stopped and covered his face, in order to conceal the meekness, patience, and fortitude, which appeared in his countenance, fearing lest it should tend to strengthen the Protestants in the faith of God's word, and to increase their abhorrence of the cruelties of Popery.

Notwithstanding this treatment, the Doctor was exceedingly cheerful on the road, more like one going to a marriage-supper, than to be burnt alive. He exhorted the sheriff and his men to repent, and forsake their wicked courses, in so earnest and pathetic a manner, that they frequently wept. In the evening, they were met by the sheriff of Suffolk, who stopped two days at Lanham; during which time, he, with many others, endeavoured to bring Dr. Taylor over to the Romish religion, promising him great promotion, even a bishopric, if he would accept it; but he had not so learned Christ. Within two miles of Hadley he desired to alight, which being permitted, he cheerfully exclaimed, "God be praised, I am now almost at home, I have not more than two stiles to go over, before I am at my Father's house!" He then prayed for his flock, and expressed his thankfulness, that he should once more see them before his death. The streets of Hadley were lined with those who loved him in his life, and were anxious, in the prospect of his death, to give him the last testimony of their affection, by their earnest prayers, that the Lord would strengthen and comfort him in the trying hour. He gratefully acknowledged their kindness, and told them he was now come to seal with his blood God's word and truth, which he had preached amongst them.

When he arrived at Aldam common, the place where he was to suffer, he said, "God be thanked, I am now at home." He several times

attempted to speak to the people; but was as often cruelly prevented by one or other thrusting a tipstaff into his mouth. At length, finding his efforts vain, he kneeled down and prayed. Then rising, he *approached the stake, kissed it, and stood in a pitched barrel* purposely prepared, where, *with his back against the stake, his hands clasped, and his eyes raised to heaven, he continued praying.* In this posture, amidst the insults of those who surrounded him, he remained even after the fire was kindled, calling upon God to receive his soul for Jesus' sake. At last, one with a halbert struck out his brains, when his body fell into the fire. Thus did this gracious man render his soul into the hands of his merciful God and Saviour, whom he most dearly loved, faithfully and zealously preached, obediently followed in his life, and constantly glorified in his death. X.

A SHORT SKETCH OF THE BOOKS, CONTENTS, AND WRITERS, OF THE OLD AND NEW TESTAMENTS.

No. XI.

(Continued from page 205.)

WHENEVER we turn over the page of sacred history, we should do well to remember, that "*whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*"

In every stage of the Israelitish records, we may trace the most exact displays of divine wisdom—*displays* which not only apply in their leading sense to that peculiar nation, *but which* also *extend* their influence beyond the narrow pale of the *Mosaic church*, by setting forth that favour which should attend the interests of Zion, beneath the sceptre of the *Prince* of *Peace.*

Under these views, we may with pleasure and advantage refer to the history presented us in

THE FIRST BOOK OF SAMUEL.

This book begins with the birth of *Samuel:* a name of high repute in the Jewish annals; as in his days the government assumed a new form, judges resigned their authority, and the *kingly* power succeeded.

In ancient times, before the appearance of the great Messiah, a correct register of the lineage of every family was esteemed of the highest importance. Every family discovered an emulation to contribute its share towards the continuance of descent; hoping to obtain the distinguished honour of being recorded, as a forefather, *(according to the flesh)* of the incarnate deity. Under such ideas as these, it was accounted the heaviest calamity that could befal a Jew, *to die childless.*

Thus influenced, Hannah, in the bitterness of her soul, sought the interposition of Divine Providence on her behalf, and vowed, that should her request be answered, her offspring should be devoted to the especial service of the Lord.

Her petition was heard, and the infant Samuel, when arrived at a sufficient age, was committed to Eli, to be employed in the external service of the sanctuary as a priest; (though not in every sense of the term, as it does not appear he was connected with the line of Levi.) On this occasion, Hannah is represented as composing one of the most lively and sublime prophetic hymns.*

This in the narrative is immediately followed

* Of all poetry, that contained in the sacred Scriptures must bear the pre-eminence. The language is pure and unaffected; the ideas are of the most exalted nature, and enforced by that warmth of feeling, which a sense of the divine presence and interposition is calculated to inspire.

by a most lamentable account of the impious avarice of the sons of Eli, see chap. ii. 12—17. In their conduct, we may read the awful character of all those "*who know not the Lord*," yet are engaged in the solemn work of the ministry of grace, not from motives of piety and benevolence, but from the idea of the attainment of some wealthy station. How awful the consideration, after having preached to others, to become a *castaway!!!*

This in Hophni and Phinehas was only the prelude to greater vileness. When once the barrier of holiness is broken down, what can stem the current of iniquity? Sin will be added to sin, until no more hope remains; the principles of virtue are subverted into licentiousness, and *convenience* established as the only test. Eli, their father, heard their accusations, but did not, with that authority which the parental office requires, reprove their conduct. *Fathers*, take warning here.

In the mean while, "*the child Samuel grew, and was in favour both with the Lord, and also with men.*"

A prophet was now sent to Eli, commissioned from the Almighty, with a most awful declaration against his conduct. He reminded him of his mercies— of his conduct, his ingratitude, and, in short, prophesied the death of his ungodly children, and the destruction of his house.

A message to the same effect was also delivered by inspiration to Samuel (see chap. iii.) Upon Eli's earnest request, he disclosed all the truth; and, notwithstanding the sinfulness of his conduct, we cannot do less than admire his noble example of humility and resignation. After hearing the awful curse, and viewing it under all its most painful relations, he said, "*It is the Lord, let him do what seemeth him good.*" *Self-*

condemned, he knew not better where to commit his cause, than to a God of mercy, and felt the noble sentiment prevail in his soul—"*though he slay me, yet will I trust in him.*"

These awful threatenings were speedily accomplished. Israel went out against the Philistines to battle, and pitched beside Ebenezer, and the Philistines pitched in Aphek. The former were soon put to flight, and lost four thousand men. On perceiving that they were overcome, the elders determined to fetch the ark of the covenant from *Shiloh*, placing a greater degree of superstitious confidence in this, than an humble reliance on a covenant God.*

The sacred ark enters the camp—Israel shouts—the Philistines learn that the God which smote the Egyptians is present to oppose. At first, they are struck with dread; but afterward they make this only an incitement to greater valour—they press forward with impetuous force—Israel flies before their arms, and in vain strives to withstand—thirty thousand footmen fall—the captured ark is borne away in triumph, and Hophni and Phinehas are slain!

The tidings quickly spread, and a man of Benjamin from the army, hastened to bear them to Eli. The old man still anxious for the ark of God, sat by the way-side watching. The messenger arrives with the awful news—"*Israel is fled before the Philistines—there hath also been a great slaughter among the people—thy two sons also, Hophni and Phinehas are dead, and the ark of God is taken!!*"

Notwithstanding the agonizing feelings which

* "*Let all things be done decently and in order,*" is an axiom of the same importance in religious as in worldly concerns. Here we observe an institute of God, holy in itself, but improper in its application. *Peaceful Shiloh*, not *the field of blood*, was its appointed station. How far an exploit so presumptuous was likely to succeed, the history immediately following explains.

the news of the slaughter of his sons must have excited, he bore up under the heavy stroke, until mention was made of the sacred ark. No longer could he then support the trial; soon as the terrific words had escaped the messenger's lips, *he fell off the seat backward by the side of the gate, and his neck brake, and he died, for he was an old man.*

He had sustained the office of judge over Israel forty years.—Samuel succeeded him.

In the mean while, the Philistines carried away the ark from Ebenezer to Ashdod, and there placed it in the temple of their idol, *Dagon.* But this sacred trophy was not to be defiled by idolatrous barbarians—their gods were not to triumph against the *Lord God* of *Sabaoth.* On the following morning, therefore, Dagon was found fallen before the ark. The priests concluding that some casual circumstance had deposed his worshipful highness, replaced him on his throne. Their surprise, however, was somewhat increased, when on the next day they found him not only in his former submissive posture, but deprived of his head and the palms of both his hands. In addition to this, the inhabitants of Ashdod were smitten with a sore disease, so that the lords of the Philistines soon began to suspect the cause of the visitation, and by a council determined to send it away to Gath. From Gath it was removed to Ekron, both which places shared the calamities of Ashdod.

Perceiving that evil was determined against them, they resolved no longer to detain so fatal an instrument within their borders. They consulted the propriety of returning it to Canaan, with a trespass-offering to the God of Israel, and advised their rulers not to follow the example of the Egyptian monarch, who hardened his heart and perished.

In compliance with this edict, they placed it in a new cart, drawn by two milch kine, together with it their trespass-offering, and sent it under the care of five *lords* of the *Philistines.*

On its arrival at Bethshemesh great rejoicings took place, and the Levites burned the cart and oxen, as a solemn sacrifice of thanksgiving. Here, however, its effects were not more prosperous than among the Philistines. An impious curiosity prompted the men of Bethshemesh to open it, and examine its sacred contents; in consequence of which five thousand and threescore men were smitten from the Lord.

And they sent messengers to Kirgathjearim to request its removal. There it was carried to the house of Abinadab, the son of whom, (Eleazar) was consecrated for its keeper. Here it remained twenty years.

Israel, still beneath the oppression of a foreign yoke, *lamented after the Lord;* Samuel advised, that, as a nation, in order to regain his favour, they must put away the idols, Baal and Ashtaroth,* and serve him only.

This they did (as far as external appearance could go) and called a solemn convocation at Mizpeh, for the purpose of humiliation.

When the lords of the Philistines heard of this assembly, they immediately collected their troops and advanced. Samuel remained in prayer, while the rest prepared themselves to battle. And while he was offering a sucking lamb in sacrifice, they drew near; but the hand of God was against them, and a dreadful thunderstorm alarmed their forces, and they fled before Israel, who continued their pursuit unto Mizpeh, where Samuel took a stone for a memorial, and called the name of it Eben-ezer, saying, "*hitherto hath the Lord helped us.*" By this com-

* See note vol. 5, page 369.

plete victory, the cities which had been captured were restored to Israel.

In process of time, as Samuel advanced in years, and the duties of his station increased, he made his sons *assistant judges* over the people: but as they gave little satisfaction to the public mind, the elders requested that in their stead a king might be granted. At first, Samuel was greatly displeased, but recovering self-possession, he asked divine counsel. He was directed to inform them of the nature and tendency of their request, and to point out the tyranny and oppression which might be expected to attend such a mode of government.

Notwithstanding this they refused to obey the voice of Samuel, and still persisted in their desire. Permission was at length afforded, and he received a commission to execute their design.

Here the history of Saul commences. In this we may particularly notice that providential care which disposes *of men and human affairs*—exalteth one, and abaseth another.

Being in pursuit of his father's asses with one of his servants, after a long and tedious research, they were about to return disappointed, when the latter proposed an application to Samuel, the Seer. Samuel immediately relieved his fears respecting the straying animals, informed him that the desire of all Israel was towards him, and gave him to understand that the mysteries of the case should be on the next day explained, provided he was willing to wait.

Modesty, (which *seldom* afterwards cost him much inconvenience) compelled him to own the obscurity of his birth, and confess the meanness of his family, being the least of all those of the tribe of Benjamin.

On the day following, according to Samuel's

promise, Saul departed; the prophet accompanied him, and as they were going down to the end of the city, took a vial of oil, and solemnly anointed him *Captain over the Lord's inheritance.* He then foretold three signs, in confirmation of this declaration. 1. That on his return he should meet two men by Rachel's sepulchre, sent out by his father in search of him. 2. That on going forward from thence, in the plain of Tabor, he should find three persons journeying to Bethel, who would supply his necessity. 3. That at the foot of the hill of God, he should meet a company of prophets, descending from the high place, and, led by a supernatural agency, he should join their number, and engage in their exercise. All these circumstances came to pass on the same day; and, on his return to his father's house, he found that the assertion of Samuel was correct, and the asses restored.

According to a previous appointment, Samuel hastened to call a general assembly at Mizpeh, that the election of Saul might be publicly evidenced by lot, which, consequently, fell upon him. He then presented him to the people, who received him with enthusiastic shoutings of "*God save the King,*" and seemed rather to present a scene of childish elation than of rational joy.

Samuel, to prevent the opprobrium of their disappointment falling to his share, told the people the manner of the kingdom, and lest this should not be sufficiently secure, wrote it in a book, and laid it up before the Lord. And Saul, accompanied by a chosen band of men, returned home to *Gibeah.*

Our limits prevent us from pursuing the history of this book to its close in the present number, we therefore postpone the remainder until our next.

D. E. F.

THE HESITATION AND CHOICE; OR THE COMPANY OF PHILOSOPHERS.

To the Editor of the Cottage Magazine.

Rev. Sir,

Some things which I have lately seen and heard, brought to my recollection the following account, which, when I had written down, seemed to me likely to do some good, especially if accompanied by the divine blessing. Should you be of the same opinion, you will probably give it a place in the Cottage Magazine; a little work, which appears to me calculated to do great things, particularly if it continue to be distinguished by that true simplicity of manner, and purity of doctrine, which have for years past, adorned its pages, and largely contributed to the real benefit of numbers.

In a populous village in the north of England, where it was my lot for some time to reside, there lived one *Thomas Waverley;* he was a man naturally of a strong judgment, but still stronger passions. He could read and write a a little, knew something of accounts, and had gathered an odd mixture of what he called philosophy; all this, with a good deal of humour, and a lively imagination, made him an agreeable companion to many, but more particularly so to an attorney's clerk, a little grocer, and a cow-doctor, who were his near neighbours. These men were like himself, *philosophers:* they knew just enough to puzzle the ignorant, bloat themselves with pride, and disgust the more learned and knowing, who happened to see any of their foolish and wicked proceedings. This company of *philosophers* confined their reading and knowledge to a certain set of books and tracts written by infidels; to a seditious newspaper or two, and to what they could gather from true or false reports respecting the failings of religious professors. It is scarcely necessary after this to inform you, that they endeavoured to turn the Bible into ridicule, either by attacking

it openly, or under cover, and that they never went to church, except to sneer at the minister. In their way home, and throughout the week, in their little way, with subtlety enough, however, to disturb the ignorant and unwary, they would propose their little puzzling questions, give their low criticism, and with restless activity, as if their own happiness, and that of others depended on it, they would vigorously exert themselves to spread their wild and impious notions. I have often inquired into their *motives*, and found them to be pride, envy, and a rooted dislike of godliness.

Thomas Wavering was their leading man; and, though only a shoemaker by trade, yet, on account of his higher qualifications in all matters of doctrine and practice, the attorney's clerk, the little grocer, and cow-doctor, gave him the chief place. Sometimes, however, when points of divinity or politics ran unusually high, and their spirits were raised by intoxicating liquors, each man would branch off a new and opposite scheme of his own, and losing their temper, they would in a most pitiless manner, mutiny against, and beat and bruise their captain.

All things considered, Thomas was the least depraved amongst them. He was more candid, sometimes a little conscientious, would now and then advise them to be less violent and positive, and not unfrequently he had thoughts of leaving them altogether. But one of his faults was his unsteady disposition. He never was the same man long together. He frequently hesitated twenty times in a day, on things of the greatest importance. His judgment would often lead him one way, and his feelings another; and then his imagination would come in, and drive him in a zigzag line, out of all bounds. One day he was so thoughtful, that, whilst mending one of

his companions' shoes, he cut it quite across, and rendered it almost useless. This drove him into a great passion, and made him curse and swear in a most horrible manner; and, as if he could revenge himself on things without life, he hurled the shoe in a violent manner against the wall! Just at this time there came in a pious, honest, old man, who lived very near, and upon learning the whole affair, he said in his plain and simple manner, "Can your philosophy do no more for you than this, Tom? Take up your shoe again, it sure has done you no harm, and pray to God, and read your Bible, and that will make you patient and wise." With this the old man went out, and left Thomas, though somewhat offended, in deep reflection. "What," says he to himself, "am I neither wise nor patient? certainly I am not. That shoe, last, and awl, and this angry storm within, bear witness against me." With this he got up, and followed the old man into his house, with a hurried countenance, and in a very disorderly manner. Without farther preface he said, "Lend me your Bible, and I will immediately begin and read it from one end to the other, and see whether what you say of it be true." The veteran soldier of Christ, looking up with a dignified and gracious countenance, said, "Let us first *pray*, that you may see how vain your philosophy is, and have wisdom given you from above, so that you may *understand* what you read." Thomas, taken by surprise, and scarcely knowing what he did, knelt down. *He* did not pray; but his neighbour did with so much fervour, simplicity, and faith, that God vouchsafed to hear. The sturdy infidel was softened, stern remorse shook his frame, and tears of sorrow rolled down his cheeks. The whole scene was truly affecting, and I presume, that whilst witnessing it, Satan was doubly tor-

tured, and there was new joy amongst the saints and angels in heaven. After much pious conversation, Thomas went home, and spent the remainder of the week in reading the Scriptures, and in much serious meditation and prayer.

But now comes his great trial. His good old neighbour had advised him by all means to go to church on Sunday, where the pious and able minister would say such things as, under the the divine blessing, would powerfully tend to give him that light which he so much needed. But it so happened, that he and his companions had fixed on *that very day* for laying some plans, which they considered of the greatest importance, and a heavy fine was to be laid on whomsoever should be absent. Thomas felt a strong inclination to go to church, and yet he could not bear the idea of not meeting his companions on the day and time appointed. Conscience struggled hard with him on one hand, and the fear of man on the other. He lay awake the whole of the Saturday night; his bodily frame was feverish; his mind was greatly disturbed; he often wept bitterly, but still he hesitated, still he was undetermined what to do. As soon as it was day-light, he got up and dressed himself, either for the alehouse, where he was to meet his companions, or for the church, he knew not which. When the church-going-bell was heard to invite men to the worship of God, the sound fell solemn and heavy on his heart, and the call seemed irresistible, as the last sounding on the day of judgment. Just at this critical moment, the good old man stepped in, and said, "Come, Thomas, let us go to meet the Lord in his house of prayer." Thomas hesitated no longer; he made his choice, and a blessed choice it was, for it came from heaven, and led him to heaven; it was his peace here, and will be his happiness for ever hereafter.

The pious minister on that day opened the way of salvation clearly: he shewed the depravity of the human heart—the folly of all earthly wisdom when compared with the wisdom of God—he unfolded the spirituality and extent of the divine law, and exhibited the fulness of Christ, with such affection, plainness, and force, that Thomas, who was at first greatly interested, felt at last so deeply impressed, and fully convinced, that he thought of nothing but the love of Christ, all the way home. The next day he called on his old wicked companions separately, kindly, but faithfully remonstrated with them; told them the great change that had taken place in his views and feelings; assured them that his conduct also should be entirely changed, and said, that he should no longer associate with them, unless they would renounce all their errors, and become true Christians.

He paid the fine of his absence from their last meeting, and bade them an affectionate farewell. They were something offended, and still more astonished at his sayings; and there goes a report that most of them were made to see their errors on a future day.

Thomas now ceased to waver, and was as true to his Bible as the needle is to the pole. His life was devoted to God, and he gained more than the victory over death. Some of the neighbours humorously called him Thomas *Steady;* others, the praying shoemaker; and all said, "he has at last found out the true philosophy."

A Cottage Writer.

LETTERS TO A DISCONSOLATE FRIEND.

No. III.

(Continued from page 101.)

Dear Sir,

YOU say, "*All my resolutions prove insigni-*

ficant in the time of temptation." No wonder they should, if like Peter's they have been formed without your dependance being placed on your Master. For as the natural strength of man is not its own supporter, but imparted and continued by a superior power; so is his spiritual vigour not inherent, but implanted, and therefore needs continual refreshment.

Nor can any creature perform the duties of his station without the divine assistance. It must be the grace of God that is with us, that can bring forth our most sincere and brave resolutions, into valiant and glorious actions.

But again: let me return to your complaint of *the want of the daily exercise of evangelical repentance.* Which, alas! of the saints have not to mourn the want of the daily exercise of that grace? Had you never felt the influence of evangelical repentance, you would neither perceive nor lament its loss.

You say, "*the bent of my affections is towards the earth.*" Then, Sir, your affections must have been formerly set upon things above; otherwise, whence could they have fallen? An evidence that you were once risen with Christ. And if such characters were not liable to *a fall of affection* from heaven to earth, they would not have been exhorted to heavenly affection, and dehorted from earthly, with an admonition like this, "If ye be risen with Christ, seek those things which are above, and not the things which are on the earth." For, Sir, no hypocrite ever had his affections set upon things that are above. *Heavenly objects*, in their *heavenly glory*, were never beheld by his dark mind, even under its greatest illuminations, nor did he ever feel their attracting power upon his affections.

It is some *earthly notion* that the hypocrite has of *heavenly things*, that takes his *earthly affec-*

tions. As for instance, an hypocrite may form some pleasing notion of heaven, as a place of ease and rest from outward troubles—a place of freedom from that torment, which he is conscious he deserves to endure in hell. But he does not view it as a state of immediate vision of God in Christ, connected with a full conformity to his image, and a perfect and ceaseless employment in his praise. Not a glimpse of heaven, as such, did any hypocrite, as such, ever get into his heart; nor does he possess any principle that is suited to it, nor has he any desire for it. This principle and desire are peculiar to those happy souls who are born of God, who are made "*meet for the inheritance of the saints in light.*"

And so of Christ as the way of salvation; an hypocrite may have some partial notions, which may occasionally strike his affections—as, that by his death he saves from *wrath;* but he sees no beauty in the Saviour as saving from *sin*, which, were it not for its consequences, would be none of his burden. Nor has he the least glimpse of the transcendent glory of the Saviour, in his *person, offices, or character*, nor feels the least attraction to him as the Christ of God in these.

Self is the excitement of his desires after heaven, that there he may be at ease and free from torment. Self is the leading thing which excites his desires after Christ. For Christ, as answering the ends both of God's glory and the sinner's salvation, is only desired by those happy souls who are blessed with a saving revelation of him, a supernatural faith in, and love to him. To such characters he is the joy and the rejoicing of their souls!

Although even heaven-born souls may lose for a time the brighter manifestations of the divine presence, yet, *risen with Christ*, they shall rise

again, and be aided by fresh supplies of life and grace. Thus shall they proceed, until finally they wing their way from earth to heaven, where earthly affection can never damp their ardour, but where heavenly love in its highest perfection, shall blaze out in a perfect and endless flame!

But, if every thing, dear Sir, proves unable to comfort you, as to your being already a believer, let me again request you to come to Christ just as you apprehend yourself to be—a wretched, poor, miserable, blind, and naked sinner. Hark! he calleth you:—behold he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Come, then, though with a load upon your soul, which threatens to sink you to the lowest hell—Come to him who is mighty to save; who hath an Omnipotent arm to raise you from the deepest dungeon; who is "able to save to the uttermost, all that come to God by him;" who is as willing as he is able; and who never, in the days of his public ministry, sent away any poor diseased creature that applied for bodily cure, without the needed blessing. No case ever presented itself which surpassed his power and goodness. And now he is exalted upon his Father's throne, on purpose to heal and save diseased souls, and perishing sinners.

I know, dear Sir, that "*the thought of your having so long being deceived, must damp your spirit exceedingly,*" in attempting a fresh act of faith. If, however, you have not yet believed, you must believe, or perish.—Perish, then, in attempting your duty, and you will perish under less guilt than in refusing it. It is the fearful and unbelieving, not the courageous and believing, who shall be excluded the *new Jerusalem.*

Therefore press through thousands and tens of thousands of discouragements, to believe afresh.

The more of these you overcome, the more glory will you bring to the cause of the Redeemer. And was you even thus to perish eternally, is it not worth your labour to believe on Jesus, that you may glorify him while in the body?

What if you have not hitherto believed in Christ with any other than a *natural faith*, attempt believing now. He can give you supernatural strength for supernatural faith. At his command, stretch out your withered hand, and strength for motion shall be given, and healing virtue to restore shall proceed from him. According to your faith shall it be done unto you; and though you were dead, believing on Jesus, you shall live—live spiritually, live eternally. Amen.

Yours, very affectionately, ***

(To be continued.)

FOUR PLAIN PROOFS THAT THE BIBLE IS TRUE.

I. BOTH the Old and New Testaments assure us, that all wickedness proceeds from the heart. See Genesis vi. 5. Jer. xvii. 9. and in the New Testament, see Matt. xv. 19.

II. The Bible exactly describes that state of wickedness in which the world lies. See Romans iii. 10—19.

III. Those are the best persons in every respect, who read the Bible the most, and *practise* what God has commanded in this holy book.

IV. Good people, of all denominations, *all over the world*, love the Bible, and unite their efforts in recommending it to, and trying to put others into the possession of this invaluable treasure.

A Lover of the Bible.

TWO ESSAYS ON THE MOST IMPORTANT OF ALL SUBJECTS.

(Continued from page 272.)

READER: In this country, which bears the name of Christian, there are great multitudes, who have never seriously considered what the GOSPEL of CHRIST is. Among those whose minds have been seriously engaged with that inquiry, there are great differences of opinion, and various disputes upon the subject.

Some who wish to take the matter easy, borrow an argument to justify their unconcern about the question, by asking, 'What use is there in our attending at all to a subject, which appears to be involved in such perplexity?' And others, by a similar consideration, are persuaded that they ought not to judge for themselves upon the matter, but give full credit to what they are told is true, by those whom they submit to as their guides in religion.

But, in fact, it may with certainty be concluded, that any teachers, who wish the people to give such implicit credit to their dictates, are deceivers and blind guides. And it is a great mistake to imagine, that they alone shall be responsible for the delusions in which they lead their followers. It is written (Matt. xv. 14.) that, *if the blind lead the blind,* BOTH *shall fall into the ditch.*

It is equally certain that the subject is of such high importance to every man, that unconcern about it is nothing short of the most awful madness. And I add, that the subject has none of that perplexity to which many impute the various opinions prevailing upon it. These spring from quite another cause. The question itself—What the true GOSPEL of CHRIST is? admits of a simple and easy answer.

The APOSTLES were commissioned and qualified by the Lord Jesus Christ, to preach his Gospel to all nations: and they did so, in obedience to his command. That Gospel which *they* preached, was the *true* Gospel, and we have it on record in various narratives contained in the Acts of the Apostles; where we are expressly informed what they said to those whom they addressed. For the purpose then of deciding the question, what the *true* gospel of Christ is, must it not be a fair and reasonable way, to turn to those passages in the Acts, and see what it is that the Apostles preached? for that, I repeat it, is certainly the true Gospel.

And we may be the more encouraged to bring the matter to this test, because they did not speak a vague, obscure, and mysterious language on those occasions, like many of our modern preachers; but a language plain and simple, and level to the understanding of all whom they addressed. They spoke, not merely to the wise and learned, but to the most illiterate and rude; and a language which the most rude and illiterate can understand, as well as the most learned and wise. Their dicourses are, several of them, still extant. In them they still preach the Gospel, wherever the Scriptures come. And, before we either pass by the enquiry into the nature of the Gospel of Christ as unimportant, or give it up as inscrutably difficult, or submit to the decisions of any man upon the subject—it would be but fair that we should give the Apostles themselves a hearing, by turning to those parts of the Acts, where we have recorded what they declared as the Gospel. Reader, whatever you be, you must acknowledge that this is a reasonable appeal. Be persuaded then to accompany me in such a plain and short examination.

In the thirteenth chapter of the Acts, we learn that Paul and Barnabas, proceeding on a

course of labours in the ministry of the Word, visited among other places the town of Antioch in Pisidia. And on the Sabbath-day they went into the Jewish Synagogue, and sat down. *And after the reading of the law and the prophets, the rulers of the Synagogue sent unto them*, inviting them to speak to the people, if they had any word of exhortation for them. *Then Paul stood up, and beckoning with his hand*, addressed the assembly in a discourse, which is accurately detailed in the following part of that chapter.

In it, after a brief mention of the signal mercies wherewith God had favoured the Jewish people, he proceeds to tell them of a still greater mercy which was now revealed, in the accomplishment of that promise, which the Jews anxiously expected to be fulfilled—namely, that God would raise up to them, of the seed of David, a mighty Saviour, or Deliverer. He declares to them the glad tidings, that this promise was now fulfilled, and fulfilled in the person of JESUS of Nazareth.

Of this Jesus, however, about whom he published such great things, he does not conceal or disguise a fact, which was very offensive to the generally prevailing prejudices of the Jews—namely, that he had been *crucified* at Jerusalem, had suffered a death the most painful and the most ignominious, to which none but the very vilest of malefactors were adjudged. But he adds to this account two very striking declarations: 1st. that the heads of the Jewish people at Jerusalem, while, by condemning him wrongfully, they manifested ignorance of him and of the voices of their own prophets, which were read every Sabbath-day, had at the same time been in this the blind and wicked instruments of fulfilling the very prophecies, which had been written con-

cerning him: so wonderfully does God over-rule all the purposes of men, to bring about the purposes of his own will. And 2d, he declared, that God *had raised him from the dead*, and shewed him openly for many days, to those who were the appointed witnesses of his resurrection: so wonderfully did God give evidence that this same Jesus, who was *despised and rejected of men*, is *his righteous servant*, *his well-beloved Son*, of whom all the prophets from the beginning had spoken. (Isa. liii. 11.; xlii. 1. Matt. xvii. 5. Acts iii. 24.; x. 43.)

The Apostle then briefly sums up the substance of the *glad tidings* concerning him, which he had to testify; and declares the great and gracious purposes, for which God had thus sent his Son into the world, in the following words: (v. 38 and 39) *Be it known unto you, therefore, men and brethren, that through this Jesus is preached unto you the forgiveness of sins. And by him all that believe are justified from all things; from which ye could not be justified by the law of Moses.* And he concludes his discourse with a solemn warning to the people, to beware how they rejected the testimony; lest that destruction, denounced against those who disbelieve it, should come upon them.

Such was the GOSPEL which Paul preached—in the first instance to the Jews; and afterwards (as is related in the same chapter) to the Gentiles. Such is the only Gospel that is worthy of the name,—*glad tidings* alike to Jew and Gentile; a declaration from heaven, proclaiming to men of every class and character that great blessing, which all men alike need, even *the forgiveness of sins:* and in that way which brings it nigh to all alike, even through that Jesus who humbled himself to the death of the cross, that he might be a *propitiation* for sin: (Rom. iii. 25.) testifying, upon the authority of God, that *by*

him, all who believe the record concerning him, *are justified from all things.*

Observe again, Reader, the gracious, the joyful import of this Gospel, which Paul preached. *Be it known unto you*, saith he, *that through this Jesus is preached unto you the forgiveness of sins.* And is not every other blessing included in that? As it is *sin* that separates us from the living God, subjects us to his righteous condemnation, and thus exposes us to every misery here and hereafter; so, surely, the forgiveness of sin, and acceptance (or justification) in his sight, must bring with it deliverance from every evil, and the certain participation of all good, in restoring us to HIM *whose favour is better than life*, and *in whose presence there is fulness of joy. Blessed is he whose transgression is forgiven, whose sin is covered.* (Ps. xxxii 1. Rom. iv. 6, 7.)

But while this Gospel proclaims to men the only blessing which is suited to the wants of all men; it proclaims that blessing in a way which commends the wonderful mercy and righteousness of God. It proclaims it as coming to sinners *through* Jesus Christ, his beloved Son; whom he *spared not*, but sent into this fallen world in our nature; and gave him up to die in place of the ungodly; that he might *put away sin by the sacrifice of himself*, and make peace for the rebellious by his blood. (John iii. 14—16. 1 Pet. iii. 18. Heb. ix. 26.) It testified his resurrection from the dead, as the *assurance given unto all men* that he has finished that work; that God has accepted his sacrifice; and *is well pleased for his righteousness' sake;* and has *highly exalted him, a Prince and a Saviour, that he may give eternal life* to those, who have earned for themselves the bitter *wages of sin*—even eternal death. (Acts ii. 33—36; v. 30, 31; xvii. 31. Is. xlii, 21. John xvii. 2. Rom. vi. 23.)

And lest any sinner should have room to suppose that something still remains which the sinner must *do* in order to attain this blessing of the forgiveness of sins; the Gospel, which the Apostles preached, expressly assures us, that whosoever *believes* the testimony of God concerning his Son Jesus Christ, *is justified from all things by Him*—by that work of righteousness which HE has done and completed, in behalf of those who were *without strength, and ungodly;*—that *He is the end* (or accomplishment) *of the law for righteousness to every one that believeth.* (1 John v. 1. and 10—13. Rom. x. 4—9, v. 6. Acts x. 43.)

Reader! if you truly believe this doctrine—whatever you have been to the present time—you will now rejoice, and bless that God who has brought SALVATION to the fallen sons of men. And being now brought nigh to God by the blood of Christ, you will desire to serve him henceforth in newness of life, living to his praise in the midst of a wicked world, and gladly following Him, according to his revealed will, who has redeemed sinners unto God to be *a peculiar people*, in whom he shall be glorified. (Acts xvi. 34. 1 Thes. i. 9. 1 Pet. ii. 9. 1 Cor. vi. 20.) If you disbelieve this doctrine, you reject the counsel of God against your own soul: you give the most awful evidence that you have not in you the love of the only living and true God, but that you *love darkness rather than light.* (John iii. 19. v. 42.) And unless that God, whose word and being you deny, *give you repentance to the acknowledgment of the truth*, you shall yet prove the truth of his word to your destruction. (1 Thes. i. 8, 9. 2 Tim. ii. 25.)

This doctrine is quite suited to the wants of a poor ungodly creature, without strength to do

any thing well-pleasing to a righteous and holy God, whereby his favour might be recovered, and the stroke of his indignation averted. Such is the real situation of all men since the fall: but no man naturally likes to think so. Even the most profligate view with self-complacence something in themselves, which they conceive affords them just ground to hope that God will spare *them*, though he may justly punish others: and especially the more regular and religious look with satisfaction at the difference between themselves and the profligate, as warranting such a hope. But the Gospel comes addressing all alike: not telling any man of something that he is to do to merit his peace with God, and so opening a field for the pride of man's self righteousness;—but proclaiming that peace, which Christ Jesus has made; that work of righteousness which He has finished. Acts x. 36.) It holds out Him, as the only object in which God is well pleased,—the only sacrifice by which sin is put away; and testifies his resurrection from the dead, as the great evidence that God has accepted this sacrifice, and that now *all who believe* this joyful testimony, *are by him justified from all things.*

ANECDOTE OF A POOR MAN.

In the year 1804, I was acquainted with a poor labouring man, who had for some time attended upon the ministry of the Rev. Daniel Wilson, who at that time preached in the country. The first time this man went to hear Mr. Wilson, it was for the express purpose of *making sport*, but he "remained to pray;" for it pleased God, by his Holy Spirit, effectually to impress his heart under the first sermon. He afterwards became a regular attendant on Mr. Wilson's

ministry, and proved, in future life, a *praying man.* I could say much more of him that is honourable, but will only mention one short anecdote respecting him. One day as I was conversing with him, I happened to mention that I had lately read of a lady having given a thousand guineas to the British and Foreign Bible Society. I hope never to forget the good man's emphatic answer. "Well," said he, "poor as I am, and bad as I want money, if any person should offer me this sum upon condition that *I should not learn* to read the Bible, I would not take it!!" His eldest daughter, who went to a Sunday School in the village where he lived, was then teaching him to read, and often after this time did I hear and see him reading in the Psalms with great delight.

AN ANECDOTE,

Communicated to the late Countess of Huntingdon, by a Daughter of the late Bishop Burnet.

A pious Clergyman in the diocese of that prelate, had frequently meditated on these words of our Lord—"Blessed are the meek, for they shall inherit the earth." He considered that their Author "spake as never man spake," and prayed earnestly he would teach him their full import. The providence of God answered his prayer by the following occurrence. One day as he was meditating in the fields, he heard the voice of joy and praise from a neighbouring cottage; curiosity led him to the window, and he beheld the *happy tenant*, a poor woman, with the scanty provision of a cup of water, and piece of bread; her hands and eyes were lifted up towards heaven, while with joyful gratitude she exclaimed—"What! all this, and Jesus Christ too." This fact explained the text in its true signification.

Religious Information.

EXTRACT OF A LETTER FROM THE REV. MR. BUTSCHER.

Sierra Leone, Jan 3, 1817.

"The Rev. Mr. Garnon, chaplain, has arrived at Sierra Leone. I have therefore left Free Town, and taken up my abode in the Christian Establishment at Leicester Mountain, where I am superintending above three hundred children, and about forty adults, attached to the place. We have a stone-building, one hundred feet in length, and a large provision store, both of which I commenced building about five months ago. The former will serve for a place of worship, and the superintendent's lodging. The place of worship will contain six hundred persons. Many of these children are attached to me and I to them.

Besides my superintending here, I have to do duty, as chaplain, at Prince Regent Town, consisting of about one thousand eight hundred captured Negroes. Government has built a stone church there. Not long ago I preached there on the Lord's Day Afternoon, baptized several children and adults, married several couples, and administered the sacrament to about thirty of the captured Negroes. I felt very much on that solemn occasion, when I saw them neatly dressed, and humble and devout in their manner:—Many of these people, thought I, who were slaves a year ago, living in great ignorance and vice, now love the Lord Jesus with more sincerity and simplicity than I do. Thus the harvest truly is great in the Peninsula; but few are the labourers. May it please the Lord of the harvest to send out more faithful labourers into his vineyard, to proclaim the glad news in these simple words, "That Jesus Christ came into this world to save sinners, black as well as white."

Very favourable accounts have since this letter of Mr. Butscher's been received from Mr Johnson at Prince Regent Town.

FOURTH ANNIVERSARY OF THE RUSSIAN BIBLE SOCIETY.

(From the Rev. Ebenezer Henderson, to the Committee of the British and Foreign Bible Society.)

"*Bible Society's House, St. Petersburg, June* 8, 1817.

"Yesterday was celebrated the *fourth* Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace, (in one of the magnificent Halls of which the Meeting was held,) it was computed to have been nearly three times more numerously attended than it was last year. The Hall and adjoining Room were quite crowded, and presented to the view of the Christian Philanthropist, a scene of the most interesting and animating nature. Many of the most distinguished personages, both in Church and State, honoured the meeting with their presence. I was peculiarly struck with the sight of a group of graduated Monks and Professors from the

Newsky Monastery, and of a number of Military Officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing Editions of the Sacred Scriptures; such as Russians, Arminians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French, were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur languages. The scene naturally led my mind to that beautiful passage in the Prophet Isaiah:—'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from far; and, lo, these from the North and the West; and these from the land of Sinim!" May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add, 'The Lord hath hastened it in his time.'

"At half past eleven o'clock, our noble President took the chair, supported, on the right, by the Archbishops, Michael and Seraphim, and the Minister of the Interior; and, on the left, by the Roman Catholic Metropolitan, Sestrensevich Bogush. The Prince opened the business of the day in a truly excellent and appropriate Speech at considerable length; after which, his Excellency, Mr. Papoff, came forward, and read the Report, which was listened to with the most profound silence, by the numerous assembly. I know that you have perused the former Reports of the Russian Bible Society with the deepest interest; and I have had an opportunity of remarking, with what eagerness they have been read in different countries in Europe; but I will venture to predict, that, when this document is published, all will allow that it far surpasses any of the preceding, in the richness of its matter, the magnitude and importance of the subjects it developes, and the genuine spirit of Christianity which it breathes throughout. It concludes with a solemn prayer, which made a powerful impression on the auditory, and called forth overflowing ejaculations to the Author of every good and perfect gift, for the continuance of his blessing on the Institution. It is absolutely impossible for me to describe to you the sensation which pervaded the whole assembly, on the conclusion of this most interesting record. Their attention, which had been irresistibly arrested, for upwards of an hour, was now relieved, and gave way to expressions of the most laudable enthusiasm in the best of causes. Each turned to his neighbour with smiles of joy and marks of admiration; and, from one end of the Hall to the other, but one sentiment seemed to be uttered—'What hath God wrought'?"

(To be continued.)

MISS SARAH KELLY,

Who died in Kilkenny, Ireland, on the 15th of March last.

This amiable and interesting young woman was cut off in her 18th year, by a rapid consumption, which could not be stayed in

its course by medical skill or exertions. She had, for a considerable time, evinced great seriousness of mind—a fondness for the Scriptures—an attachment to those who loved the truth as it is in Jesus—and a disinclination to the society of the gay and thoughtless. Her attendance at the Sunday School was constant and regular for several years—first, as a scholar, and latterly as a teacher. Her heart was evidently in the work in which she was engaged, and she persevered in her endeavours to instruct her class of little ones, under the pressure of a severe cough and great debility, till she was literally unable to attend any more. She went from this sweet and profitable employment to the chamber of sickness and death—from which she never departed, till her purified spirit ascended to the Paradise of God, and her emaciated body was carried to the grave to mingle with its kindred dust. Patience appeared to have had its perfect work in her, and faith a complete triumph. A murmuring word was never heard from her lips, a sigh of despondency or discontent was never heaved from her heart. Jesus Christ was the strong rock of her confidence:—she knew him through the teaching of his own Spirit, and repeatedly declared with a serene countenance, and with strong emphasis, "I know that my Redeemer liveth;" "He is the resurrection and the life:"—"Nothing but his grace could give me the support I feel:"—"I am a sinner, an unworthy sinner:"—"I have no hope but in Christ." Expressions of a similar kind need not, tho' they might, be multiplied. Fully aware of death, she did not shudder at his approach. His sting was taken away—captivity was captive led, and without an uneasy thought, or a pang of regret, tho' not privileged to feel any ecstatic joy, she peacefully left all her earthly hopes and comforts, knowing that she had in heaven a better and a more enduring substance. "To live is Christ, and to die is gain." P. R.

THE PLAY-HOUSE. Eccl. vii. 4.

Dear Friend,

In the dreadful conflagration of the Playhouse in Richmond, (*America,*) in which so many lives were lost,—"The brave Lieutenant GIBBON, whose affections were placed on a young lady, on getting out of the house, found that she was not escaped: he was heard to say—"I will bring her out or perish in the attempt." He rushed in, and was afterwards seen with the lady in his arms, when, alas! a wall fell and closed the scene for ever on this unhappy pair!"—Now the ability of the great Redeemer to save, is matter of high and lasting consolation. "He is *able* to save to the uttermost."

THE playhouse has a fatal power;
The school of vice and folly's tower;
The moral poison there distils,
And baneful sheds a thousand ills!

There many a youth has lost his all,
As maidens, partial to the ball:

What play has manners ever mended,
Where so much vice with good is *blended?*

The virtue makes the vice more sweet,
And Satan's art entraps the feet
Of many a lovely youth and fair,
For whom the sire pour'd out his pray'r.

Many have rued the fatal day,
They first attended on a play;
The *seeds* of vice with grief they own,
Were in that fatal moment sown.

Their rapid growth themselves alarm,
When they *first* went they thought no harm;
They only meant the sight to see,
And then from danger quickly flee.

One place, where players all profane,
Oft vilified God's sacred name,
Became to dreadful flames a prey,
Just God! how awful was the day!*

The wildest terror seiz'd the throng,
And chang'd to shrieks the lively song!
Horror sat brooding round the walls,
Within were heard ten thousand calls.

Outcries for help where none could aid,
And hundreds soon were breathless laid;
O, had they been *prepar'd* to die;—
But *such* the play-house always fly.

One lovely fair in crimson dress'd,
Whom Gibbon lov'd above the rest,
Was left within the burning pile;
Dread horror chill'd his soul awhile.

He then resolv'd the fair to save,
Or find amidst the flames a grave;
This youth rush'd in, the object found,
With ardour to his bosom bound.

He bore the precious prize along,
But soon was hindred by the throng;
Instant a dreadful wall gave way,
And seal'd their doom to endless day.

Small is the aid which mortals give,
But Jesus can distress relieve;
And pluck the burning brand from hell;
No tongue his grace or power can tell.

Loosander.

* See the particulars of this awful occurrence, in Cottage Magazine, Volume 1, Page 134.

THE

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OR

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TO FEMALE SERVANTS.

It manifests a divine superintendence, that civil society should be composed of *subordinate*, and superior classes. By this wise arrangement, ALL *may* enjoy an equal share of real happiness, and each possesses his respective opportunity to communicate and receive the various kindnesses of human life. Every wise and good person, will therefore enquire, what are the *special* duties of his, or of her station, with a steady purpose, by the assisting grace of God to discharge them faithfully.

Domestic Servants, may be as contented and happy, as any class of persons, if they do but consider—the circumstances of their situation, —and calculate what may be fairly expected from them—and steadily determine, from conscience toward God, to act in all things with fidelity. I hope every servant, who reads this address, is already desirous of being useful and happy. Though much of it is applicable to servants of both sexes; yet, it is for the assistance of *domestic fema'e* servants, that I would offer such plain advice, as, with God's blessing, may be found useful in the direction of their conduct, and the promotion of their comfort.

When young persons *first enter upon service*, they should be thankful to God if they have obtained a situation, where they may be instruct-

ed in those domestic duties, which are to be the business of their lives. They ought also to be very thankful, and very submissive, to those who will take the trouble to teach them. Such cannot shew their gratitude in a better way, than by continuing, as long as possible in their *first* service. Endeavor, during this period, to remember every direction you receive. This will prevent the trouble and vexation of often repeating to you the same thing—a circumstance which frequently makes even good mistresses fretful, and occasions many changes of places and servants. Habituate yourselves as much as possible to *every* kind of domestic service; it will make you to be more generally useful, and less likely to be long unengaged.

Here I would hint the great importance to your character, of lodging when out of place, only with *respectable* persons. Avoid sauntering in the street, and ask your way, not from those who are passing, but at a shop. If sent from a Register Office, or by strange women to a place in a court, or suspicious private house, ask the character of the family at some respectable shop before you hire yourself. In hiring yourself to *strangers*; if they are uncommonly civil, be you uncommonly cautious.

In your application at any time for a *new service*, express yourself with frankness and sincerity on every point of enquiry. Avoid the error of requiring too high wages; many good situations have been lost through it; and if you are out of service a month longer, you lose more than the difference. Don't undertake a service to which you are not competent. It is no disgrace not to know every thing; but it is dishonest to hire yourself to do things that you will afterwards be found *incapable* of doing. Whatever may occasion an employer to be sorry she

has hired you, let her have no good reason to say—you have deceived her.

It is really important to your good here and hereafter, to stipulate for attending public worship once at least on every *Sabbath day.* A *good* mistress, who wishes to keep a good servant, will afford *other* and better opportunities for visiting friends. *Sabbath pleasures*, by occasioning a sad mixture of company, put a young woman in the highway of danger—and of ruin! In respect of public worship—If the family attend the ministry of one who seeks the spiritual good of his hearers, thank God that you have an opportunity also to attend such a ministry; and be sure you do not, by a determinate choice of some distant favourite place or preacher, break in upon the order of the family, or lead your employers to suspect, that you are influenced by other motives than religious ones; and dispose them to doubt, whether you attend public worship at all.

In *commencing* a new service, avoid what was displeasing in your last place, and determine, by the grace of God to do your duty in it. Judge of your employers from your *own* observations, and *their* behaviour to *you;* and not from any idle reports you may hear to their prejudice.

Should you find yourself in a situation which is reputable, but yet is *uncomfortable*, through the harsh or unfeeling tempers of your superiors, and which you hear that many servants have suddenly left—make allowances for the disgust which the real misconduct of *some* former servants may have occasioned, and for the irritation in which they may still be. Double your diligence and civility—avoid every thing as much as possible that might however unwarrantably excite their suspicion. Let such employers see by your conduct, if they will but lay aside their

unhappy prejudices, that there are *good* as well as bad servants. By this you may improve their temper and conduct as to servants; and the very vexation they have occasioned to themselves and others, may through the blessing of God, make your place far more comfortable than you at first expected.

Take care that you do not expect more than your ability and station will justify. You may fairly expect wages equal to the usual worth of your services, kind treatment from your employers, and such assistance as can be afforded in case of temporary inability.*

If the providence of God *has* placed you under the roof of such persons, be sure you highly esteem and value them for their conduct's sake; and while they act toward you in the *spirit* I have described, you have no rigt to expect any thing beyond what *they* will assign; and you may be only seeking your own ruin if you are discontented with your place, and quit their service; except for the most serious and weighty reasons—such reasons as your friends will approve, and as you will think sufficiently weighty, if you should recollect them on a dying bed.

It is a more serious thing to *leave* a good situation than many are aware of. You may nev-

* *Truly Christian employers* are so conscious of their own imperfections, that they will make every candid allowance for the failings and inadvertencies of *good* servants. Such consider their servants as creatures of the same God—members of the same Heavenly Father's family—and liable to many snares and trials *peculiar* to their station. They know also that the soul is valuable—that we are daily approaching to an eternal world, where the present *necessary distinctions* will be unknown, and "the servant will be as his Lord." Such withhold not spiritual or temporal *kindness* from those to whom it is due, when it is in the power of their hands to do it. These persons consider their *servants* not merely as stepping stones to their pleasure, or profit, but as placed by the providence of God under their especial *care* and *protection*, and that they will hereafter have to give an account to God of their behaviour towards them.

er obtain such another place, all things considered; and may be long unsettled—"A rolling stone gathers no moss." A servant that is not stationary seldom obtains real *friends* that are able and willing to assist her. You now know *all* the inconveniences that attend your present situation, but you cannot know whether *much greater* may not be found in the next you obtain. Every situation has its advantages and disadvantages. Calculate, as far as you can, upon both, as they are found in the place where you *now* are. Higher wages for another service is no proof that it would be a *better* one for you, all things considered.*

Nothing is so comfortable and *creditable* to all parties, as when a servant lives *many years* in the same family. Such servants never want a *real* friend. Though you *may* perhaps obtain a new service by a three months' character, you will be more respected, if you have lived three years in your situation, and still more, if seven.

Whatever qualifications you may possess, if you are not *scrupulously honest*, you will soon be detected—considered as worthless—and dismissed your service. No civility or diligence can be a recompence for dishonesty. The more you are entrusted, the more careful you should be to maintain the confidence reposed. Avoid

* Those situations are, upon the whole the best, and to be *anxiously kept* when gotten, where the habits of the family are proper and regular— where, like Joshua, the master acts upon this principle—as for me and my house we will serve the Lord.* Where your work is suitable to your ability—where you are allowed an opportunity on Sundays to attend public worship—where the master and mistress endeavour, according to their ability, that their servants may be, (except by their *own* faults) as comfortable as themselves—where employers "give unto their servants that which is just and equal, knowing that they have a master in heaven"—where faithful servants are reckoned as deserving of civil treatment, confidence, and encouragement—and where you find that some other servants have lived a considerable time.

* Joshua xxiv. 15.

all lotteries and gaming, and *secret* modes of spending money. Take care that you are not deceived by the name of *privileges and perquisites*, beyond what *was agreed* upon by your master or mistress. Put nothing to your *own use*, or dispose of it in your *own way*, which belongs to your employer, and ought to be solely at his or her disposal. God abhors even *that* charity that is exercised by fraud and robbery. If you give—give only what is your own. Practices of a dishonest kind may remain secret for a little while, but such secret things come out, as we say, by a thousand unexpected ways; and when discovered they render the servant of little value. Such discoveries have sometimes ended in the total ruin of a servant's good prospects through life. Good servants are thus described —"Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."* *Waste* in using household necessaries, and breaking articles through *carelessness* are a sort of *dishonesty*—are real losses to your employer—raise bad passions—and deprive a servant of many extra encouragements that she would otherwise receive, and are therefore to be strictly guarded against.† I have seen it very properly engraven on the stone of a kitchen fire place "WANT NOT—WASTE NOT."

Studiously abhor all *deceit and lying*. Speaking the truth may sometimes occasion you to be blamed; but even then, it will be one proof of your honesty, and that you are trust-worthy.

* Titus ii. 10.

† Servants, by whose *carelessness* houses are set on fire, ar liable to pay £100 penalty, or to be sent to the House of Correction to hard labor for 18 months.

I would advise servants not to suffer any poisonous substances, or bottles that have held any, to remain in their keeping.—Through such things a servant was lately executed; another was kept many months in prison; and a third died in great agonies by taking poison in mistake as a medicine.

The tongue that does not speak the truth is almost useless, and often mischievous. A known liar is seldom believed, even when he speaks truly. Few people are more despicable, than those who deal in falsehoods. Recollect the awful end of *Ananias and Sapphira*,* and of *Gehazi*, the servant of Elisha †—A fault confessed is half forgiven; but if you endeavour to conceal it with a lie, you more than double it. Lying lips are an abomination to the Lord, but they that deal truly are his delight.‡ "All liars shall have their portion in the lake that burneth with fire and brimstone."§ Every employer has a right to establish *rules* for the conduct of the house; therefore do nothing in your master's house, or with your mistress's concerns, that to *keep your situation*, you feel obliged to conceal; for you may depend upon it, whatever it be, the concealment will bring you to disgrace before you are aware.

True Christians are described by St. Paul as "*Not slothful in business, but fervent in spirit, serving the Lord.*"‖ Industry is necesary for ALL, that they may lead a useful life; but it is especially needful in those, who engage to *serve* others. Many disputes and angry words are occasioned by an indolent and dull habit, to which even some *honest* servants are inclined. Idleness hath clothed many with rags. It has brought prosperity to no one. Your wages are the yearly pay for your honesty, and your time; therefore lying late in bed, or being over long on errands, or making frivolous excuses to be from home, have occasioned many suspicions—deprived many of good places, and eventually of good characters. *He that is slothful in his work is brother to him that is a great waster.*¶ Exercise due diligence as to what are the particu-

* Acts v.

† 2 Kings v. ‡ Prov. xii. 22. § Rev. xxi 8. ‖ Rom. xii. 11. ¶ Prov. xviii. 9.

lar duties of your station. Don't wait to be told of things that you *already know* are expected from you; for thus you save no labor, but subject yourself to reproof, that otherwise would be unnecessary. Make it your study to put it out of the power of *reasonable* mistresses to find fault.

(To be continued.)

THE LORD'S PRAYER PARAPHRASED.

1. OUR FATHER. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer—thy name is from everlasting. Isaiah lxiii. 16. (1) *By right of creation.*—Have we not all one Father? Hath not one God created us? Malachi ii. 10. (2) *By bountiful provision.*—Thou openest thine hand and satisfiest the desire of every living thing. Psalm cxlv. 16. (3) *By gracious adoption.*—Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. Ephesians i. 5.

2. WHO ART IN HEAVEN. Hear thou in heaven thy dwelling-place. 1 Kings viii. 43. (1) *The throne of thy glory.*—Thus saith the Lord, the heaven is my throne, and the earth is my footstool. Isaiah lxvi. 1. (2) *The portion of thy children.*—To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. 1 Peter i. 4.

3. HALLOWED BE THY NAME. Not unto us, O Lord, not unto us, but unto thy name give the glory, for thy mercy and for thy truth's sake. Psalm cxv. 1. (1) *By the thoughts of our hearts.*—Teach me thy way, O Lord, I will walk in thy truth; unite my heart to fear thy name. Psalm lxxxvi. 11. (2) *By the words of our lips.*—O Lord, open thou my lips, and my

mouth shall shew forth thy praise. Psalm li. 15. (3) *By the works of our hands.*—Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

4. THY KINGDOM COME. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thy enemies. Psalm cx. 2. (1) *Thy kingdom of providence to defend us.*—Keep me as the apple of the eye, hide me under the shadow of thy wings. Psalm xvii. 8. (2) *Of grace to refine us.*—Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Psalm li. 7. (3) *Of glory to crown us*—When Christ, who is our life, shall appear, then shall we also appear with him in glory. Col. iii. 4.

5 THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. Acts xxi. 14. (1) *Towards us without resistance.*—It is the Lord, let him do what seemeth him good. 1 Samuel iii. 18. (2) *By us without compulsion.*—Incline my heart unto thy testimonies, and not to covetousness. Psalm cxix 36. (3) *Universally without exception.*—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke i. 6. (4) *Eternally without declension.*—I will never forget thy precepts, for with them thou hast quickened me. Psalm cxix. 93.

6. GIVE US THIS DAY OUR DAILY BREAD. Matthew vi. 11. (1) *Of necessity for our bodies.*—Feed me with food convenient for me. Prov. xxx. 8. (2) *Of eternal life for our souls.*—Lord, evermore give us this bread. John vi. 34.

7. AND FORGIVE US OUR TRESPASSES. For thy name's sake, O Lord, pardon mine iniquity, for it is great. Psalm xxv. 11. (1) *Against the commands of thy law.*—Whosoever committeth sin, transgresseth also the law, for sin is the

transgression of the law. 1 John iii. 4. (2) *Against the grace of thy gospel.*—Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly, in unbelief. 1 Timothy i. 13.

8. AS WE FORGIVE THEM THAT TRESPASS AGAINST US. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matthew vi. 15. (1) *By defaming our character.*—Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you for my name's sake. Matthew v. 11. (2) *By embezzling our property.*—If he hath wronged thee, or oweth thee any thing, put that on my account. Philemon 18th verse. (3) *By abusing our persons.*—Lord, lay not this sin to their charge. Acts vii. 60.

9. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. Watch and pray that ye enter not into temptation. Matthew xxvi. 41. (1) *Of overwhelming affliction.*—Out of the depths have I cried unto thee, O Lord; Lord, hear my voice. Psalm cxxx. 1. (2) *Of worldly enticement.*—Love not the world, neither the things that are in the world. 1 John ii. 15. (3) *Of Satan's devices.*—Lest he fall into reproach and the snare of the devil. 1 Timothy iii. 7. (4) *Of man's seduction*—For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 10. (5) *Of sinful affections*—For this cause God gave them up unto vile affections. Romans i. 26

10. FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Jude 25th verse. (1) *Thy kingdom governs all.*—His

kingdom ruleth over all. Psalm ciii. 19. (2) *Thy power subdues all.*—For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Philippians iii. 20. (3) *Thy glory is above all.*—His glory is above the earth and heaven Psalm cxlviii. 13.

11. AMEN. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Ephesians i. 11. (1) *As it is in thy purposes.*—For the Lord of Hosts hath purposed, and who shall disannul it? Isaiah xiv. 27. (2) *So it is in thy promises.*—For all the promises of God in him are yea, and in him amen. 2 Corinthians i. 20. (3) *So be it in our prayers.*—Surely, I come quickly, amen. Even so come, Lord Jesus. Revelation xxii. 20. (4) *So it shall be to thy praise.*—And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Alleluia, Amen. Rev. xix. 4. W. R. P.

FRIENDLY ADVICE FROM SCRIPTURE TEXTS.

It is appointed for all men once to die. Heb. ix. 27.

Common observation proves that this is true. Ever since the creation, good and bad, sinner and saint, have at their appointed time, been removed out of this world! ALL MUST DIE, for all have sinned. Nothing is then so certain as that I must die! Nothing so uncertain as the time when! Before to-morrow MY soul, that part of me which reasons and remembers, may be called by my Maker to leave my body, as a man is obliged to flee from his dwelling, when he finds it to be falling. Let this teach us to employ time as a preparation for the state which is to follow death. Our SOULS WILL NEVER DIE.

What shall it profit a man then, if he could possess the whole world to-day, and to-morrow, and for ever after should be suffering for his sins, and enduring the wrath of God! Man's nature perishes not like that of horses and dogs—HIS conscience and his memory will be the occasion of torment or joy, in a world that has no end! This makes religion the serious thing it is.

We must all appear before the judgment-seat of Christ; that every one may receive for the things done in his body, according to that he hath done, whether it be good or bad. 2 Cor. v. 10.

We die that we may be judged of God. Ah, that makes death a serious subject to all but such fools as make a mock at sin. Every wicked thought, word, and work, unrepented of, will be laid to our charge for ever! Reader, ask thyself, Were I to be summoned by death, this day, to give an account of myself to God, should I be pardoned or condemned? Is it likely it will be said to me by my Judge, "Go ye cursed—or come ye blessed?" Those that love and serve God, will not be mingled, as they are now, with such as neglect the Scriptures, and follow their own wicked lusts. Unbelievers, and murderers, and whoremongers, idolators, blasphemers, and all sorts of liars, and deceivers, shall have THEIR part in the lake which burneth with fire and brimstone, which is the second death! (Rev. xxi. 8.) God grant that the reader may be delivered from that death. How may I know what I am, and what I ought to be, God being my Judge?

All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. iii. 16.

The BIBLE is called the Scriptures, because holy men WROTE the will of God for the instruc-

tion of all after ages, as they were influenced by the Holy Spirit. Is it reasonable to suppose, that a wise Creator would leave his rational creatures without any standard rule of duty; by which they might learn, that he requires to be worshipped with the heart, and in sincerity—to which ALL his creatures may equally appeal against the wickedness of others toward them—a rule whereby each may know, in what things he pleases or displeases God. Such a steady GENERAL rule must be *a written rule*. This we have in the Bible. The wisest, most virtuous, learned, and diligent men, have taken the Scriptures for THEIR guide; while those who have neglected or despised them, have taken the same side of the question with traitors, adulterers, thieves, and murderers: for all the profligate and abandoned become so, and continue so, only because they despise or neglect the commands and encouragements, the threatenings and the promises of GOD, which are plainly set forth in the Bible. By the Bible is revealed the origin of the world, about six thousand years ago—the origin of sin and misery—the love and wisdom of God in forgiving sinners, and placing within their reach a happiness of soul and body, in a new heaven, and a new earth, wherein will dwell righteousness. Man could never have discovered these things by his own reason; but when God reveals them in the Scriptures, reason, when not overpowered by wickedly indulged prejudices, with thankfulness receives the discovery, as one of GOD'S most merciful acts! The sixty-six separate books, which have for some hundreds of years been bound together, and called emphatically the BIBLE, or THE BOOK, perfectly harmonize in every point of importance to US. The FEW trifling differences which profane men maliciously bring forward, are fewer than might be

expected in a book so ancient; and these, when the comments of WISE and GOOD men are consulted, are found to be easily reconciled. Mr. Locke, a REAL philosopher, thus recommends the Scripture—"It hath God for its author, salvation for its end, and truth without any mixture of error, for its subject matter." Let us bless God that the Scriptures are translated into many languages, and especially into ours; and that they have been ever since, read on the Sabbath in all the parish churches in England. Our church prayer-book contains a large portion of those parts of Scripture which are most necessary to be known. Have I treated the Bible as a book intended to make me wise to salvation, or have I preferred any novel or newspaper to it? If you can read, and have not a New Testament, procure one, before you waste any more time or money.

Search the Scriptures. John v. 39.

They will inform you of the rule, by which God will judge you. People are often curious to know what will happen at some future part of their lives; but they are not anxious as to their state beyond death. Lord! pardon ME, and pardon others who are ignorant of the contents of our Bible! That blessed book will shew me, if I read it with attention, whether I am a friend or an enemy to God my Judge! It says—"Thou shalt love the Lord thy God, with ALL thy heart, and soul, and mind, and strength; and thy neighbour as thyself. Thou shalt not put thy trust in any created thing for happiness, but in God alone. Thou shalt not mention the name of God and Christ in vain, and much less in an angry and wicked manner. Remember always to apply the Sabbath day to religious purposes. Honour thy superiors; and love thy equals and inferiors as thyself. Avoid all anger,

malice, and revenge, as you would avoid murder—all lewd conversation and books, that you may avoid whoredom and adultery. Be industrious and diligent, that you may not deceive, cheat, defraud, nor steal. Hate to speak slanderously; nor bear false witness against any man: for every man is thy neighbour. Be content with such things as ye have, and covet not in thy heart any thing that belongs to another. (See Exodus xx.)

Is it not the wish of every one, who reads these commands of God, that all OTHER people would strictly observe them, so as to act honestly and fairly toward them, and their property, their wives and families? Surely then, I myself am bound to honour, and be ruled by God's word, if I would do my duty to my neighbour, or escape the curse of God, and enjoy his blessing! But let ME compare my thoughts and conduct by these Scriptures, for by the precepts and doctrines contained in THEM, I shall be justified or condemned at the last day!

Search me, O God, and know my heart: try me, and know my thoughts. Psalm cxxxix. 23.

The heart of man, of every man, is deceitful above all things, and desperately wicked! I have done the things I ought not to have done, and have left undone what I ought to have done. I once thought I had a good heart (as people say) but according to God's word, it needs to be pardoned, and to be amended: that is, in our Saviour's words, "Except a man be born again, he cannot see the kingdom of heaven." He will not merely be excluded by the righteous judgment of God, but, as a lover of this world more than a lover of God, his own UNFITNESS will exclude him from the joys of heaven. Lament your past ignorance of the true intent and meaning of the Scriptures, and the consequent ignorance of God, and of your-

self! Pause at repeating each clause of the confession, near the beginning of our church service. Watch against the times, and places, and companions, by which you have been enticed to sin against God and your fellow-creatures: neglect not future means of instruction. This little book has perhaps unexpectedly come into your hands. A disinterested STRANGER wishes your eternal welfare; and beseeches you, to THINK FOR YOURSELF. Although this paper be a trifling present, yet if it induce you to read and revere that book of God, the BIBLE, the bible will make you wise and happy. Its leading doctrines are repentance toward God—faith in the Lord Jesus Christ—and obedience of heart and life to the commands of the Gospel. I will name a few of these points more particularly.

(To be continued.)

ADDRESS TO SUNDAY-SCHOLARS.

No. VIII.

(Continued from page 209.)

On Prayer.

Sir,

I feel very great pleasure that the communications I sent you, and which you have inserted in your excellent little work, under the signature of "A Superintendent," have excited so much interest as to cause some of the friends of Sunday Schools to furnish you with other highly interesting papers of the same kind.

For my own part I have long found great delight in imparting instruction to the children of our Sunday Schools, and, as nearly twenty numbers of the Cottage Magazine are circulated amongst them every month, I was anxious that at least, a small portion of its pages might be devoted more particularly to them. Through your kindness, Sir, this has been done, and I trust those of your correspondents who have employed their pens to furnish this department of your valuable magazine, will continue to favour you with their communications.

I am, Sir, yours very respectfully,
A TEACHER.

How great and numerous are the encouragements to prayer with which we meet in the word of God; and yet what a backwardness do we

find in our hearts to engage in this delightful exercise.

We should do well, my young friends, were we closely to examine ourselves and try to discover what it is that causes this backwardness. We cannot say that prayer is a vain thing; for this would be to contradict the word of God, which assures us, if we ask we shall receive.* But then we must ask in a proper manner; with suitable dispositions of mind, "and according to the will of God." The God whom we address in prayer, is a great and glorious Being; his power is infinite, and his glory is far above the utmost ideas we can form of it. We should therefore greatly reverence and fear him: and since we ourselves are such sinful and guilty creatures, and have so often offended him, that he might justly have banished us for ever from his presence, we ought to be filled with humility and self-abasement, whenever we bow before him. If to these graces of reverence and humility, we add faith, believing that for the sake of Jesus Christ, God will hear us and grant us his blessing, we may be assured he will not suffer us to pray in vain; but will prove himself unto us to be a God hearing and answering prayer.

These are the feelings we should cherish whenever we attend to this important duty. Thus our blessed Lord teacheth us in the parable of the Publican and Pharisee. The Pharisee boasted of his own goodness, and pleaded his own merits as the ground of his acceptance with God: but the Publican confessed himself a sinner, and smiting on his breast, humbly cried for mercy; and it was this man, we are informed, whose prayer was accepted; "for whosoever humbleth himself shall be exalted, and he that exalteth himself shall be abased."† It is not, my dear chil-

*Matt. vii. 7. † Luke xviii. 10—14.

dren, the use of any set form of prayer, however excellent it may be, if the heart be not engaged, that is pleasing to God. To pray either with or without a book in a mere formal manner, would only increase your guilt, since it would be a mockery of God. Every prayer is registered in heaven, and at the last day will be a witness either for or against us. This is a solemn thought, and ought to make us much more watchful and fervent than we are, in the improvement of this sacred privilege.

But perhaps some of you, my dear young people, have never yet prayed at all. O, if this be the case, let me entreat you not to "pass another day without this work begun:" for it is certain, that those who never pray to God, cannot be the children of God! Consider, you are growing up to life, and will soon have to enter on a wicked world, in which you will be exposed to many temptations to evil—in which sin will be presented before you in its various alluring forms—in which the religion of Jesus is often laughed at, and its professors hated and scorned. Unless therefore your heart be staid on God, there is too much reason to fear you would follow the multitude to do evil. For of yourselves you cannot resist sin; your hearts by nature are so attached to it, that rather than resist, you would embrace and love it. If however you do follow your evil inclinations, the end will be eternal death. Let this consideration excite you *to pray to God*, to create in you a clean heart and to renew a right spirit within you.* Be earnest and constant in your prayers, asking every thing in the name of Jesus, and then he has promised to hear you; and we know if he hear us, he will grant the petitions we desired of him.† I need not tell you, that the more a child loves his pa-

*Psalm li. 10. †1 John v. 14. 15.

rent, the more he will delight in his company and conversation; so it is with a child of God. The greater his love to his Heavenly Father, the greater will be his delight in prayer and communion with him. Whilst a person is in an unconverted state, he is at enmity with God, and has no relish for prayer; but as soon as his mind is enlightened, and he discovers how great a sinner he is, then prayer will be his first and chief concern. Thus it was with the Apostle Paul. No sooner had he been arrested in his wickedness, and his sin had been placed before him in a proper view, than it was said of him, "Behold he prayeth."* And so, my dear children, it will be with you. If you love God, you will love prayer. It is only by a life of prayer, that you can obtain grace to fit you for the society of angels, and prepare you for heaven.

Since I last addressed you, I have assisted to carry to the silent tomb a dear little girl, but just entered on her eighth year. She was a good child, for she loved prayer; and though her body is laid in the grave, her happy spirit is we doubt not, before the throne of God, joining in the praises of the blessed above. A life of prayer is changed with her for an eternity of praise. She knew that the Saviour regarded pious children, and was pleased to see the young devote themselves to him; for she had read his delightful words, "I love them that love me, and they that seek me early shall find me."† She sought him early, and he did not forget his promise. O, imitate her example! Had she delayed prayer so long as many of you have, ah! where now would her soul be! Delay, I beseech you, my young friends, no longer; but let this day witness you on your bended knees at the feet of Jesus, imploring his forgiveness for your past

*Acts ix. 11. †Prov. viii. 17.

sins, and resolving in his strength henceforth to live to him. Soon perhaps *you* may be no more. But though you cease to exist in this world, remember you must live forever in another, either of endless happiness or woe.

Reflect, then, on this important truth, and let it never escape your thoughts, that he who doth not pray to God here, will be eternally punished hereafter; while he that confesseth him here, he will confess at the last great day, and reward with eternal bliss.*

SELECT DIRECTIONS.

To the Editor of the Cottage Magazine.

Sir,

The following sentences are extracted from a little book, called Self Employment in secret, by Mr. John Corbet, one of the ejected ministers. Of which book, Job Orton gives the following character: "There is no book I so often read as Corbet's Self Employment. It is always on my desk: my vade-mecum in travelling: by my bed side in sickness. His prudential maxims are excellent, founded on much experience and knowledge of mankind. It is indeed the anatomy of the heart; and happy the heart that can trace his image in itself." *James Stonehouse's and Job Orton's letters to Stedman, 2 vols. Longman and Co. London, 1805. Vol. 1. page 24, 25.*

I remain, Rev. Sir, your's truly,

G. W.

Do not entertain a sensual imagination for a moment; and give no indulgence to the least glance of the eye towards ensnaring objects.

Be ever in expectation of some trouble or other, to interrupt thy outward peace and rest.

Never expect any thing from the world; but when it offers thee any thing that is beneficial, receive it; but hold it not tenaciously.

Always bear in mind what thou mayest do for the salvation of thine own soul and of others; and in every instance, and upon every occasion, act accordingly.

* Matt. x. 32.

Make death the subject of thy daily meditation. In arguing with another, guard against the least degree of irritation, loud speaking, and every rash word.

If any person either slight or despise thee, though thou canst not but perceive it, yet let not such behaviour occasion thee any concern.

Any matter of trial to thee, reckon among thy gains.

Take no delight of sense, but in a manifest and direct subserviency to spiritual ends; and use not lawful delight to irritate, but to allay sensuality.

When a sensual imagination or passion is injected into thy mind, then excite a taste for the world to come; and delay not to recover the divine frame.

What thou doubtest, do not.

In thy conduct, consider not only what is lawful, but what is most expedient in the present circumstances, and act accordingly.

In every delight of sense, watch against all brutishness.

When thou art with company who are engaged in unprofitable conversation, watch the opportunity to put in a word that may be edifying.

If any despise thee, bear no malice against him; and be not offended with those who do not honour thee.

When thou art excusing thyself, beware of speaking an untruth, or approaching near it; lest through a fear of offending man thou make too bold with God. Take heed of this likewise, when thou wouldest speak pleasingly, and avoid sin by speaking.

Never use any recreation or delight of sense, but what thou canst at the same time desire of God, that it may be accompanied by his blessing.

When thou art told of another speaking to thy injury or discredit, beware that it stir not up in thy mind a transport of passion, that thou speak not harshly against him by way of recrimination; or too much in thine own defence, as being too concerned about thyself.

When friends out of love overvalue thee, thy business is not to overvalue thyself, nor to take more than thy due, though they give it.

Get a habit of compassion towards the afflicted firmly fixed in thee, that the motions thereof may be suitably stirred up on every occasion.

A LETTER ON ASTRONOMY.

Dear Sir,

WHATEVER tends to enlarge and ennoble the human mind, ought to be encouraged. A contracted and barren understanding degrades human nature.

ASTRONOMY, though not much known to Cottage readers, is a noble science; yet, as a great poetical genius justly remarks, an "*undevout* astronomer is mad!" He thus remarks, because a man who can contemplate the wonderful works of God, which Astronomy brings full into view, and yet never adores the MAKER of all—the LORD of all, gives convincing evidence that he cannot be in his right mind. Every angel in heaven must look with pity upon such a man, an existing monument of criminal shallowness of mind, and of vile ingratitude! It must be granted, that the calculations and conjectures of some professed astronomers, may have been wild and extravagant, far remote from sober reason; but, after making every allowance for such errors, the objects contemplated and exhibited by Astronomy, are magnificent and grand beyond all human conception. I hope, therefore, a few

remarks on this subject will not be uninteresting, even to the humblest of your numerous readers.

A brief survey of the heavens, and all "the hosts of them," the numberless stars, and planets, and meteors, will touch every fibre of the human heart, and, in the devout, thinking mind, produce an echo to the melodious music of the spheres. Is there a man in the creation, who, upon examining the magnitudes—the revolutions—and the indescribable beauty and splendour of the heavenly bodies, can help exclaiming with David, the royal astronomer of Judea—"When I consider thy heavens, the moon, and the stars which thou hast created,—LORD! what is man, that thou art mindful of him, or the son of man that thou visitest him?" Some figures of speech, by being borrowed from astronomy, are highly instructive and encouraging. "The Lord God is a *sun*," &c. Yes, he is indeed a sun of infinite magnitude, and inconceivable splendour! He sheds his enlivening and all-sustaining beams in every direction through unnumbered worlds, to the utmost boundaries of the universe, even to the confines of that place where eternal darkness reigns. Our adorable Redeemer is emphatically styled "The Sun of Righteousness." Indeed, his glowing beams are the soul of holy warmth and sacred animation in all his church. He is the one sole "light of the world." Ministers and others who turn many to righteousness, shall, in a future happy period, shine as the stars in the firmament for evermore, and each with a brilliancy equal to that of an angel! Astronomy teaches many important lessons as to the wisdom, power, and goodness of God. Survey the solar system. What *wisdom* must have been exercised to contrive worlds of such immense magnitude, and so to regulate their rapid movements, that in all their extensive re-

volutions, continued for ages, they should never interfere with, or interrupt each others winged progress. Of what magnitude must be those golden compasses by which the DIVINE ARTIST marked and described the several extended and exact paths in which, and in which only, each sphere should perform his annual revolution. What *power* must have constructed and impelled to inconceivable rapidity such immense and complicate bodies! Stand in awe, O! my soul, and humbly adore the great CREATOR and LORD of the universe, by JESUS CHRIST, the one blessed mediator. LOOSANDER.

JESUS OUR GREAT HIGH PRIEST.

(Illustrated from Heb. iv. 14, 15.)

In the concerns of our souls, much depends on our having right views of Christ, and clear and distinct apprehensions of the one true gospel-method of salvation. A mistake in this matter may prove very hurtful, perhaps, awfully ruinous to the soul. The great teacher of men once said, "Take heed, lest the light which is in you be darkness."—"Take heed what you hear." "Ye do greatly err, not knowing the Scriptures and the power of God." How many, in travelling have plunged themselves into ruin by mistaking their way. A careless, heedless man is sure to err. How many *do* mistake, how many *persist* in their mistakes, adhere obstinately to their errors, and so *perish* for evermore!

It is therefore of the greatest importance to have right views of Jesus Christ; a few reflections on the above passage will afford us such views. We learn from it

1. That *Jesus Christ is the appointed high-priest of his church.* It was the assigned work of the Jewish priests in the temple service, to of-

fer sacrifices to God—to *intercede* for the people—and to *assist* them in the great concerns of their salvation. These priests were types and shadows of JESUS CHRIST. In them all the people who *believed* and were properly instructed, beheld as in a glass, the promised Messiah, the seed of the woman, the Son of God, the one great immortal Saviour. His sacred, sanctifying, and glorious work was this—to offer a sacrifice for sin; and this he did, when he made himself an offering for sin—when he presented a sacrifice to God without blemish, without spot, without deficiency, the *richest* offering that could be made. In what estimation do *you*, my dear reader, hold this offering, this sacrifice? To *undervalue* it is a ruinous sin! Heb. x. 29. JESUS CHRIST as the believer's acknowledged *Priest*, receives his offerings, whether of prayer, or praise, or contribution, or service, and presents the same, sprinkled with his own blood, to the Father. This is the reason why every work must be done, and every offering made *in* the name of Jesus Christ. See John xi. 13, 14. xvi. 23. He is a high priest, "made higher than the heavens," and is seated upon a glorious high throne, principalities and powers are made subject to him. 1 Tim. vi. 15.

II. *Jesus Christ is not on earth, but is passed into the heavens.* He has ascended up on high, he has led captivity captive, and is now, at this moment, seated at the right hand of God the Father. We must *follow* him thither; but how? *in* what way?

1. By *faith*, an active, lively faith. Believing and confiding in him—applying to him as our advocate, intercessor, righteousness, and strength.

"A life of faith on the Son of God," is the only religion which will bless men, save men, sanctify them, and make them meet for heaven. See John xx. 31.

2. We must follow him by *meditation*, many and many a thought. "My meditation of him shall be sweet."

3. By *prayer*. The first disciples are said to have called upon the name of the LORD JESUS; and when the holy martyr, *Stephen*, breathed his last, he is said to have called upon the LORD JESUS, and to have commended his spirit into his gracious hands.

4. In *person*. First in our disembodied spirits, that, being absent from the body, we may be "present with the Lord." And then, secondly, in body and soul united, at the morning of the resurrection; that blissful morning, in which millions, all the sons of God, shall shout for joy.

III. *Our profession of his truth must be maintained with fidelity and a firm resolution.* If a mere lukewarm professor be odious to JESUS CHRIST, what must an apostate from the truth be! one who parts with JESUS CHRIST and his gospel, for the world; for some paltry, base, and degrading consideration? Heb. vi. 4, 6. Whoever makes a profession of JESUS CHRIST, will find a conflict, a certain fight; but it is a good one, and the victory will be crowned with an eternal weight of glory. There are strong temptations on the one hand, and there are powerful allurements on the other. And many have been caught in some or other of these snares of the tempter, and have made shipwreck of their faith and of a good conscience.

IV. *Let us mark the sympathy of this Great High Priest:* he "can be touched with the feeling of our infirmities." This indicates his *compassion*, it is great and tender: his *love*, which exceeds all conception: his *tenderness*, it is that of a Shepherd, a Father, a Friend, a Redeemer: his *attention*, he does not neglect, or forget the objects of his merciful regard. What a happiness

is it to *know* and to *love* this friend of sinners, this gracious mediator, this Lord of glory, this Prince of life! And, on the other hand, what a sin it is to neglect him, and to feel as many do, indifferent to him! Let us have daily recourse to him in *trouble*, under losses, and in every disappointment.

V. *Mark the innocence and holiness of this high-priest.*

In him was no blemish, a lamb without spot, a sacrifice without defect, pure as the heavens, and bright as the sun.

Think what a comfort this is to a sinner; one who knows his guilt, his misery, and his danger! Aaron and Eliezer were shadows; JESUS CHRIST is the substance. Heb. x. 7.

THE DUTY OF REMEMBERING JESUS CHRIST AT HIS TABLE.

1. It is a plain and positive duty. "Do this in remembrance of me." This is not a dubious point, hard to be understood. It is a plain, and express, and positive command.

2. It is *imperious*. It is the command of a great King; one who *must* be obeyed, one who must not be trifled with, one whose crown and dignity outshines all the potentates in the universe; he is head over all principalities and power.

3. It is *affectionate*. It is the language of love, of tender regard: It is saying, I love you, I wish to be remembered by you; Do not forget me, I have done much for you, I will do more; do not forget me, "do this in remembrance of me."

The Lord's supper is *useful* in three points of view

1. To our *comfort*. Many a tried believer has been greatly comforted at the table. They have been led into a deeper acquaintance with JESUS CHRIST, in his sufferings for men, in his several offices, the precise method in which God saves men by the mediation and righteousness of his Son.

2. To our *growth.* A plant *may* grow *outside* the fence, behind the wall; but it is more likely to grow well *within* the enclosure, and under the gardener's eye, and his watchful care.

3. To our preparation for death; i. e. in leading us, on each sacramental occasion, to examine ourselves, to adjust our accounts, to mark our circumstances, and to live in a growing acquaintance with ourselves and our Redeemer. To obtain frequent incomes of the spirit of all grace. See Ephes. III. 14· 15. L. L.

ANECDOTES ON ETERNITY.

When Arch-bishop Leighton was minister of a parish in Scotland, this question was asked of the ministers at their provincial meeting,—"If they preached the duties of the times." When it was found that Mr. L. did not, and he was blamed for the omission, he answered, "If all the brethren have preached on the *times*, may not one poor brother be suffered to preach on *eternity?*" May ministers preach on the subject of eternity, and hearers hear in the view of the great and momentous concern.

History relates, that when Xerxes, King of Persia, looked round on his vast army, he could not forbear bursting into tears to think, that within less than an hundred years every one of them would be dead. The reflective mind will extend his solemn thought to the consideration, that each one now living, within that space of time, will be fixed in an unalterable and eternal state.

> "Eternity! O solemn, pleasing thought,
> To all for bliss prepared,
> But to the slave of sin, whose heart's below.
> It is, surpasssing thought, *dreadful* indeed!"

MINISTERS, and persons whose employment and profession lead them to witness dying persons and dying scenes, should fear lest the frequency of these circumstances should blunt the edge of conviction, and harden their minds against serious impressions. The late pious Halyburton, a minister in Scotland, once said to a young apothecary who attended him when he lay on his death bed, "Sir, I give you solemn warning, that, if you become hardened by the frequent sight of sick and dying persons, you will be in danger of losing all sensibility of conscience, and being hardened for ever." May the living lay it to heart.

A LADY of this country having spent the afternoon and evening at cards, and in gay company, on her coming home found her servant maid (who was sitting up waiting her return) reading a pious book. She looked over her shoulder and said, "Poor melancholy soul, what pleasure cans't thou find in poring so long upon that book?" That night the lady could not sleep; but lay sighing and weeping very much: her servant asked her once and again what was the matter? At length she burst out into a flood of tears, and said, "Oh! it was *one word* I saw in your book that troubles me: there I saw the word ETERNITY! Oh! how happy should I be if I were prepard for *Eternity!*" The happy consequence of this impression was, that she laid aside her cards, forsook her gay company, and set herself seriously to prepare for another world.

ANECDOTE OF A LIBERTINE.

A CERTAIN Libertine of a most abandoned character, happened accidentally to stroll into a church, where he heard the fifth chapter of Genesis reading in the course of the morning ser-

vice, being the first lesson for Jan. 4. It expresses, that so long lived such and such persons, and yet the conclusion was, *they died.* Enos, 905 years, and he died; Seth, 912 years, and he died; Methuselah, 969, and he died. The frequent repetition of the words—*he died,* (notwithstanding the great length of years they had lived) struck him so deeply with the thought of death and eternity, that he changed his whole frame. He attended the remaining part of the divine service with the utmost seriousness—went home, and prayed earnestly to God for forgiveness, and the assistance of his Holy Spirit; and became, from an infamous libertine, a most exemplary Christian. By this said chapter we see, (says the pious Mr. Hervey, who gives the anecdote in his writings,) how soon youth, health, and all worldly delights must end! This to a worldly-minded man, casts a damp upon all these desirable things; *but* to a soul acquainted with Christ, and in affection removed from hence already, no thought is so sweet as this—Enos died, Seth died, Methuselah died, and (blessed be God for the privilege of death,) so shall *I!* It helps much to carry us cheerfully through wrestlings and difficulties, through better and worse. We see the land of promise near—we shall quickly pass Jordan and be at home. There will be an end of the many vexations of this life—an end of sin—an end of temptation—nay an end of prayer itself; to which will succeed, new songs of praises. Oh, let us often reflect on what St. Peter advances—"The end of all things is at hand, be ye sober and watch unto prayer. 1 Pet. iv. 7.

LEAH GOMMERSALL.

It is now between two and three years since I was called upon to visit one of my parishioners named Benjamin Gommersall. My first interview with him, convinced me he was a dying man. The hectic hue which suffused his cheeks, and which formed a striking

contrast with the deathly paleness on his forehead, as well as the emaciated appearance of his whole frame, were striking evidences that a confirmed consumption was rapidly preying upon his vitals. I addressed him in the language of tenderness, and yet, I trust, of faithfulness. His mind was very dark. His ideas of religion were of a general cast. He had no distinct views of the scriptural method of salvation—no acurate knowledge of himself as being a guilty, helpless, and unworthy sinner by nature as well as practice. The particular character of God, as holy and just, and consequently as requiring a perfect obedience from his creatures, or an adequate atonement for their guilt, before they can be received to his favour, seemed never to have entered his mind. He knew, indeed, that Jesus Christ had come into the world to save sinners; but *why* his sufferings were necessary, or *how* they could be accepted of God, as an equivalent for the salvation of sinners, he had formed little or no idea.

Having discovered the leading defects in his views, my instructions were chiefly directed to these points. I enlarged on the several bearings thereof, with a variety of plain and familiar comparisons and illustrations. He listened with fixed attention; but he could not comprehend my meaning. Before I left him, we prayed with fervour for divine teaching. My next visit was more encouraging. The substance of my former remarks was repeated. A ray of light dissipated in some measure the darkness with which his mind had been beclouded. He soon saw distinctly, and, I trust, felt powerfully, his guilty, sinful, helpless, and ruined state; and gradually discovered the plan of salvation by a crucified Saviour, to be the only safe and suitable remedy for his soul.

He lingered several weeks, during which period he gave evidence of the gracious nature of the change that had taken place in his heart; and he at length died, I humbly hope, a true penitent, and a pleasing monument of the saving efficacy of God's free and everlasting mercy extended to sinners, through the merit of his beloved Son.

During my visits to him, I had become acquainted with his wife. The deep concern of mind which marked her countenance, soon attracted my attention; and, on enquiring into the cause, I learned, that it was not merely occasioned by the painful prospect of soon being left a poor widow, with a dependent family of very young children, but also by an unusual anxiety about the salvation of her own soul.

After the death of her husband, she became very diligent in attending all the means of grace in her power. At church she conducted herself with remarkable seriousness and devotion. The wandering eye and vacant look, the certain indications of a thoughtless and absent state of mind, were never observable in her. Unlike to some religious professors, she evidently profited by the *prayers*, as well as by the *sermon*. Her deportment, through the whole of divine service, strikingly proved that she made it a point of conscience to worship God, as well as to hear his word. The devotional frame of her heart, and the humble and holy conduct she manifested in the concerns of daily life, soon made her an acceptable member of a Society of pious friends belonging to her Parish Church.

Her views *of the evil of sin were extensive and deep.*

Seldom have I witnessed in one who had been changed so short a time, such a strong and thorough conviction of personal demerit. Our conversations on this subject, as well as on the gracious remedy provided by the Redeemer, were frequent. The substance of some of them, as well as they can be recollected, may not be uninteresting to the pious cottage reader.

During her *first* religious impressions, she saw her state so lost and awful, that she feared there was no mercy for her. "I have been," (said she, on one occasion,) "so great a sinner, that I fear I have outlived the day of grace."

That cannot be, I replied, for none have outlived the day of grace, who are desirous of being saved by grace.

"Well, Sir, but I have felt so much discouraged, as to think I was too great a sinner to be heard of God in prayer, and that therefore to pray to him would be *displeasing* in his sight, and increase my condemnation."

You did not surely continue long in this painful and unscriptural state of mind?

"No! blessed be God, he kindly pitied me, and applied to my heart that precious portion of Scripture, in such a way as I can't describe; 'Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you'."

On this all her fears subsided—strong comfort and encouragement succeeded the overwhelmings of despondency, and she felt as if she saw the Saviour by an eye of faith; and all her sins, numerous and heinous as they had appeared to her, seemed removed from herself, and laid upon him. After this period, she was enabled to trust for the whole of her salvation, in the merits of the Redeemer's righteousness and death. She was not, however, without spiritual conflicts, and seasons of darkness. She occasionally had to contend with the workings of unbelief, desponding and distressing apprehensions, and various suggestinos of our great spiritual adversary. But at these times she always found support. Referring to such seasons, she would say—

"I have always found that promise made good to me—'My grace is sufficient for thee.' Yes, his strength is made perfect in my weakness. Worthless as I am, he supports me as I stand in need, and helps my feeble faith to rest upon a faithful God."

But such conflicts must have been very painful and trying to you.

"Yes, they have drawn from me many tears.—I have had to weep, and pray, and strive against them; but I have always come off more than a conqueror, through him that loveth me. Heaviness may endure for a night, but joy cometh in the morning."

Her state of mind nearer to death will be equally interesting: Although it pleased God to bring down her strength in her journey, and to cut her off in the midst of her years, her removal was not sudden. For a long time she was in the furnace of affliction; but the messenger of the covenant sat as a refiner over her, to purge her from her dross, and to take away all her tin. Affliction is the school of experience, and there are some lessons which can *only* be learned in this school. Here then was to be the experiment. During a comparatively short time, she lost her husband, after a trying illness — buried two children— was left with two others helpless and for-

lorn—experienced a tedious and painful personal affliction, and was taken away at the age of 27! "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart, by the Holy Ghost which is given unto us."

Thus our departed sister found it.—To a friend expressing a hope she was somewhat better, she said—

"Yes, I think I am; and I have been tempted to think I shall get better again;—but I would rather depart and be with Christ, for that is far better. I have no wish to stay in this world;—for if I go, I shall go to a place of perfect holiness. I have given up my children. I am sensible the Lord can take care of them, and I hope thro' his grace they will be preserved."

On my thus speaking to her—

Well, Leah, you are still in the body!—she replied—"Yes! but I thought yesterday I was going to my Lord: but patience must have its perfect work. Yet soon I shall be landed on fair Canaan's coast, and there I shall see my dear Saviour, and husband, and children!—Yes,

> "A few more rolling suns at most,
> Will land me safe on Canaan's coast;
> Where I shall sing the song of grace,
> And be with Christ my hiding place."

Conversing with her on the religious state of her relations, she said—"O, how much do I desire that they all, and every body, might experience conversion to God. How much would it rejoice me, if they were changed by grace—if I could believe, that *my death* would be the means of *their spiritual life.*

> "O that they all my Saviour knew,
> And then they all would love him too."

Her *patience* was remarkable. She occasionally feared, indeed, that she felt something of impatience. But when agonized with paroxysms of pain, not a single complaint is known to have escaped her. On one occasion, when I witnessed her whole frame distorted with agony, she kept perpetually praying—'Oh, for patience!' 'Lord, give me patience.'

Speaking to her of the views she had of *herself*, she would say—"I am nothing but unworthiness. There is nothing in me that's good by nature. I give all the glory of my salvation to the Lord. It is all of grace. It is all of the Lord."

Her evidences of being in a safe state, were in general bright and satisfactory. On this particular she felt great anxiety. She was always afraid of deceiving herself. One day when I said, You would not like to be deceived! She replied, "Oh, no, Sir, not for the world. There is nothing I dread more than that."

What do you do to prevent it?

"Well, Sir, many and many a time I am weighing myself in the balances of the sanctuary, lest I should at last be found wanting."

And how do you feel after these examinations?

"Thanks be to God, I can always find the marks and evidences of God's children in my heart; and so I take comfort and feel satisfaction, believing that I am one of them."

You seem very poorly this morning, I said on another occasion, can you sleep in the nights?

"Not well, Sir, but last night I had a most happy night indeed. My evidences were very bright, and so far from thinking the hours wearisome and long, I was sorry when it was morning."

On my dear wife, at one of her visits, enquiring how she was, she replied—"A little better, not quite so near heaven as I hoped to be."

Well—I am glad to find you still comfortable in your mind. I hope you have been so since I saw you last.

"Yes, praised be the Lord, I have not a doubt on my mind; and I have had such a morning as I can't describe. I have enjoyed the presence of God so much, and my heart has been so full of his goodness, that I know not how to praise him enough. I know not where to begin, or where to end. I would not change my situation for all the world! On Wednesday night I was very ill. I thought I was going, but I felt my mind stayed upon God, and rejoiced in the prospect of being with my Saviour for ever. When I recovered a little, I felt sorry that I had not gone; but recollecting myself, I felt resigned for the will of God to be done, either by taking me away or continuing me lingering here, as he saw fit. I do feel I am growing in grace daily; and I have such love to Christ as I cannot make any one understand. O, what great love has he manifested to me! What a mercy to die for, and change such a poor worthless worm as I am! Eternity will be too short to utter all his praise."

On Mrs B. taking leave of her, she said, "Give my love to my dear minister; and with tears flowing from her eyes, added, "nothing but death will separate me from him, &c. When I consider, that he was the instrument under God of converting my husband, and that it is through his means my own soul has been changed and got so much good, Oh, I cannot but feel a love to him, and I pray, and have often prayed, that God would abundantly bless his labours. I have not the least doubt but we shall meet again in heaven, and that he will see many souls brought there, through his instrumentality."

A few days before she died I made the following memorandum, after having just visited her.

To-day Leah G. was very ill: the pains of death appeared to be strongly upon her: her mind was comfortable and stayed upon God. I said to her,—

It requires great grace to be preserved, under such great pain, from murmuring.

"My pains," she answered, "have been so very violent and hard to bear, that I may have seemed to others to be not resigned; but I have not felt a murmur rise in my mind."

And I hope you will still be kept resigned and free from the assaults of Satan.

"Yes, I believe I shall. I am often much comforted by recollecting that Jesus has said, 'I will never leave thee nor forsake thee.'" Very excruciating pains now came on. Her countenance was so changed as to indicate, that in all probability, death was very near. She could only say—"Lord help me! Lord help me!" Several neighbours were called in. We kneeled down together and prayed.

During the prayer, her pain in some degree subsided, and she became more composed. After our supplications were concluded, as soon as able to speak, she faulteringly, and with great difficulty said, "*All is well! All is well! All is right! All is safe!*" She was now greatly supported. The prospect of being soon for ever with the Lord, animated her very looks, and seemed to diffuse a glow of sacred fervour thro' her whole frame. She then spake much on divine things, and exhorted her surrounding neighbours to be ready for death themselves, adding,

> "Health is the time to serve the Lord,
> The time to ensure the great reward;
> And while the lamp holds out to burn,
> The vilest sinner may return."

She died on the following Friday morning, Nov. 23. 1816. A short time before she departed, she told her friends she was very comfortable, and had no fears.

Thus lived and thus died, Leah Gommersall, a poor unlettered widow, who, for between two and three years before her death, made the salvation of her soul her *chief* concern. Dear reader, follow her as she followed Christ. *If you are* POOR like her, let not your poverty, nor meanness of dress, nor family cares, keep you from the house of God while you have health and strength. If you would die as happily as she did, flee by faith to the Saviour as she did, and be as diligent in the use of the various means of grace as she was. The same God which she found, is to be found of all that seek him.

Nor let those *in more prosperous circumstances* undervalue this account, because it relates to a poor unlettered woman. She manifested more wisdom than the greatest Philosophers who neglect their immortal interests—the salvation of their *souls*. In reference to one noted infidel compared with her, I cannot refrain from quoting the beautiful lines of Cowper :—

> "She for her humble sphere by nature fit,
> Had little understanding and no wit,
> Just had a knowledge of her Bible true,
> A truth the brilliant Frenchman never knew.
> And in that charter read with sparkling eyes,
> Her title to a treasure in the skies.
> Oh, happy peasant! Oh, unhappy bard!
> *His* the mere tinsel, *her's* the rich reward.
> *He* prais'd, perhaps, for ages yet to come;
> *She*, scarcely heard of half a mile from home:
> *He*, lost in errors, his vain heart prefers,
> *She*, safe in the simplicity of hers."

J. B.

REFLECTIONS ON THE DEATH OF A MINISTER.

In various methods oft a God of grace,
Displays his mercy to our sinful race;
Now, from his word, he fills our souls with awe,
Or shews the terrors of a broken law;
Then, by the voice of providence alarms,
And paints the vanity of earthly charms—

By all—from present scenes to wean the mind,
And teach it where substantial good to find.

INEXORABLE DEATH, asunder rends
The loveliest bands, and parts the dearest friends:
The poor, the rich, the aged, and the gay,
Fall undistinguish'd, to his shaft a prey.

"PROUD YOUTH! not honor, wealth, nor blooming age,
"Can save thee from this pale destroyer's rage;
"Your *reverend fathers* are forever fled,
"And *ancient prophets* number'd with the dead:—
"Can'st thou avert th' inevitable doom,
"Avoid thy fate, and shun the opening tomb?
"The voice of providence, aloud replies—
"*Not usefulness, nor friendship's tenderest ties,*
"*Nor virtue's charm, the tyrant's rage defies.*"

The peaceful heralds of salvation too,
Beneath this tyrant's iron sceptre bow:
The *tongue*, which preach'd a Jesu's power to save,
Forgets its message, silenc'd in the grave:
Those *feet*, which to the house of mourning bore
The orphan's guardian; bear him there no more:
Those *hands*, which gave to misery kind relief,
Afforded aid, and sooth'd the widow's grief;
Alike forgotten in his sad domain,
In slumbers rest, nor act their part again,
Till the archangel's trump, with awful sound,
Awakes the prisoners, from beneath the ground;
Then, in the robes of righteousness array'd,
They wake, to meet their Saviour, and their head.

How truly awful their condition *then*,
Who *once* despis'd their faithful warnings, when
Against their souls, in evidence they rise,
And call for vengeance from the threatening skies.

Let weeping churches, now their loss sustain
With resignation—their decease is gain:
These peaceful messengers by God were given,
To do his will, and then ascend to heaven.
Thus, the divine Redeemer of mankind,
When he accomplish'd that which heaven design'd,
Arose on high, and left the world behind.

Nor can their memory perish with their breath;
Their pious labours mock the power of death:
Immortal glory waits their brows to crown,
Nor seeks the world's applause, nor dreads the tyrant's frown.
HEROES shall cease, their *verdant laurels* die;
CITIES, and EMPIRES, in oblivion lie;
But this *eternal trophy* still remains,
While HEAVEN endures, or its CREATOR reigns.

D. E. F.

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TO FEMALE SERVANTS.

(Continued from Page 332.)

Be sure you dress as becomes your station, if you desire to please your employers—to avoid personal harm, and to diminish the number and power of *your* temptations. The cast-off clothes of mistresses when worn without alteration, have occasioned great mischief, though the cause may not have been known. A female so attired, repels him who might be a suitable partner in married life—renders herself an object of jealousy to her mistress, and only excites the attention of the seducer and destroyer! The happiness of society arises from each of us keeping in our station, and being contented with it. Among other ways of shewing your wisdom, *dressing clean and neat*, but in a style very inferior to that of your mistress, is of the greatest importance. By these means you may save a little money to assist your relations, or yourself, if you should be unemployed.

Mildness of behaviour will help us through many difficulties. If your temper is hasty, your duty and interest are to govern and subdue it. Whenever you successfully oppose your own wrong spirit, you make a great and happy conquest. Avoid a *sullen* conduct when displeased. Making *no* reply, may in some cases be consider-

ed as a *rude* one. "Servants be subject to your masters with all fear."* Our comfort requires us to be patient with other people, and very watchful over our own tempers. "Do all things without murmuring or disputing."† "A soft answer turneth away wrath, but grievous words stir up strife."‡ "Leave off from contention before it be meddled with."§ "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again."‖ If any thing occurs that is disagreeable to you, be sure to avoid rash expressions. Never *act* upon the irritation of the moment. The anger, if you wish God to overcome it, will soon subside, but the *act* which you do in anger, may be ruinous! *A meek and quiet spirit* has conducted many most comfortably to the end, through a long life of service: while mere *hastiness* of temper, and the neglect to *consider* consequences, has crowded the gaols with malefactors,¶ the streets with prostitutes, and the

* 1 Pet. ii. 18, 21. † Philip. ii. 14, 15. ‡ Prov. xv. 1.
§ Prov. xvii. 14. ‖ Titus ii. 9.

¶ "Young Persons, Female Servants, and others of a similar rank in life, I more especially address myself to you. You think with horror of murder, or of prostitution; but you perhaps little reflect, that idleness and self-will, that the love of dress, and of indulgence, that petty acts of dishonesty, that misbehaviour in a place, that refusing to submit to reproof, that *rashly throwing yourselves out of a situation in a regular family*, that wasting your money, and thus leaving yourselves unprovided for when out of employment—that breaking the Sabbath, and particularly rambling about in idle company on the evenings of the sacred day—you, perhaps, little reflect that these, or any of these evil practices or habits, may lead you, and that by no very long or winding path, to the atrocious crimes which I have mentioned. "Oh, Sir," said this young woman to me, when I visited her in the gaol, (and she said it with a look, which I shall not soon forget) "had I not left *that* mistress," naming one, who had restrained her, and kept her in on the Sunday evenings, and instructed her, "had I not left *that* mistress, I should never have come hither." See John Scott's Sermon on the Fatal Consequences of Licentiousness, published by Seeley, 169, Fleet-Street, Price 6d.

workhouses with poor. Act, therefore, by judgment, and reason, and not by passion. You know not how you may irritate, and what mischief may follow. Many a servant has lost a comfortable home, and mistress an useful assistant, by suffering passion to run headlong into imprudent expressions. *Both* parties are, indeed, interested, and credited too, in proportion to the length of their connexion; yet, all things considered, *you* are more interested in retaining a good service, than your employer, for *she* will continue to find suitable servants, while you may be depriving yourself of bread!

Endeavour to serve with such *good will*, readiness of mind, and attention to the lawful interest and convenience of your employers, as to render your services almost *necessary* to them; *i. e.* that they may know and feel that they are blessed, above many of their neighbours, in having gotten a *good servant*, one who serves, not with eye-service as a man-pleaser, but in simplicity of heart as to Christ.* You will be sure to gain esteem by cheerfully doing any necessary service; though, when you were hired, it were not expressly stipulated for. If, moreover, you manifest a confidence in *them*, it will promote *their* confidence in you. Servants lose much of the esteem they might obtain, and deprive themselves of the *friendship* of their superiors, by asking advice on their money and family affairs, rather of their *fellow servants*, (who certainly are not competent to advise so disinterestedly, or so properly) than of their masters or mistresses, who would doubtless be *pleased* to render them their assistance. Your *mistress* ought to be thought as worthy your confidence, and as able to give you suited advice, as any of your fellow

* Ephesians vi. 6, 7, 8.

servants. She has a right to expect it, and she has it in her power to render you more permanent benefit.

For want of this confidence and esteem, there seems to be, in most families, two *separate interests*—that of the employers and that of the servants. Some servants communicate none of their *personal* affairs to their mistresses; and, therefore, mistresses are not incited to take any special interest in *their* future welfare. Hence, although such parties may live a considerable time together, nothing like *friendship* takes place. This is a great loss to a *servant.* If you expect to have confidence placed in you, be sincere in all your expressions, and open and explicit in all your dealings.

In regard of your *fellow-servants*—conduct yourselves with great *caution* towards those, whose habits may be sensual and irreligious—with *studied* discretion and *modesty* towards fellow-servants of the other sex, and with good temper and a constant good example towards all whom you associate with. "Bear ye one another's burdens, and so fulfil the law of Christ."* This will *oblige* them to respect you and speak well of you; but *place yourself* under obligation to none of them. Do nothing yourself that you would wish *them* to keep secret for your sake. Avoid being a mere *talebearer* about *trifles*, because *that* would occasion much mischief. Suffer not, however, by a sadly misplaced good nature, your employers to be defrauded without correcting the evil by your own decided remonstrances; or *in some way or other* causing those, who are injured, to become acquainted with it. If you *connive* at any thing fraudulent, in the sight of God and of your employer, *you* are *defrauding* him, whose property you are bound to watch

* Galatians vi. 2.

and protect; and incur the guilt and shame of the fraud, though you may not participate in the gain. As far as you have influence, advise your fellow-servants *for their good*—read the Bible to those who cannot, and pray for *their* spiritual and eternal welfare. This conduct will promote Christian benevolence. The servants in *other* families ought not to be told the peculiar habits and conduct of your own employers, except it be to their commendation; for it may create disrespect, and *can* do no good.

On your conduct towards the *children* of the family in which you live, very much depends your value, as a servant. Your *expressions* and *example*, will do them great good, or irreparable harm. *Children* are very observant; and they catch and retain what is evil much more readily than they imitate what is good. Avoid all harsh usage and foolish words to terrify them. This evil conduct will render their obedience nothing more than the effect of fear. Inform the parents of any accident that may have happened to a child in their absence. Never use God's holy name in a vain and light manner, nor repeat low and vulgar songs or jests. For the sake of your own soul, and of the children *who observe you*, avoid all low cunning and artifice. Do nothing that requires you to impose secresy upon *them*—or that would tempt you to teach them to become *confederates* with you, *against* their *parents*.* A truly good servant may be peculiarly useful in a family, while she is assisting to "bring up children in the nurture and admonition of the Lord."

In all cases, one way to escape harm is to be *diligent* and *useful*. Let others see that you are *virtuous* from principle, and wish to set a

* See "The Nursery" Tract, No. 66, also No. 2, 19, 44, 56, 92, 93, and 108, sold at Kent's at one penny each.

good example, and you will not be assailed by temptation as vain and trifling girls are liable to be by the designing, and wicked.

In respect of your *acquaintances*, who do not belong to the household where you serve.—They ought to be very few, and of the same sex, and of known good character. You should not allow fellow-servants in *former places*, to be your followers. The characters of some of these may have become very different since you served with them; and *your* reputation will be impaired by encouraging them. Many little thefts have been committed in kitchens by these *followers*, which have lodged suspicion in the breast of a mistress, as to your own strict integrity. Every wise woman will avoid the danger of this.*

Be very careful of your *reputation* for virtue and discretion in regard of the other sex; for it is the foundation of your happiness in this world; and the loss of it will bring you to misery. Avoid as much as possible going out in the evening, especially on frivolous errands. Be cautious, as to whom you give your company. "Evil communications corrupt good manners." Sin and wretchedness are so near innocence and comfort, that we should do nothing without considering what may be its *consequences*. Ask yourself on every occasion—what will be the probable

* "Let servants count their own masters worthy of all honor, that the name of God, and his doctrine, be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren, but rather do them service."* "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your hearts as unto Christ. Not with eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart."† On a due regard to these commands, your own usefulness, and comfort, and continuance in a suitable service, under the providence of God, entirely depend.

* 1 Tim. vi. 1, 2. † Ephes. vi. 5, 8.

end of this? On unnecessary occasions avoid being alone with the other sex. Never suffer any one to transgress the strictest rules of modesty, in lending or reading loose books, in unseemly jokes, wanton play, or romping. He that would make a dishonourable proposal, is a villain; and can have no real affection for you, whatever he may pretend. If, *from necessity*, such a one should become your husband, he will neither esteem nor respect you. How much fair reputation has been blighted by miscreants both in *high* and *low* life, who have had no intention, but to deceive and seduce! Who that is wise, would risk the loss of her virtue on mere *promises*, which are made only to be broken; and made by men of no religious or moral principle? As you are not qualified to be the companion in married life of your superior, you may be sure the man who refuses to do so before, will never *marry* you *after* you have once put yourself in his power. Never trust to your own resolutions. They can only be tried by opportunity, and if, in this case, they but *once* fail, you are undone! The best resolve you can form is, never to give opportunity to the tempter. Our safety lies rather in our flight from danger, than in our mere determinations. A reserved modesty is the best safeguard of virtue. Leave *any* service the moment you discover that your virtue is assailed by any of the family, and especially by any of the *superiors* in it. Our streets offer dreadful examples of trusting to *promises* of marriage. One cannot without sorrow look upon women, who are abandoned both by God and *good* men to misery, as to body and soul! The pleasures of sin are but for a season, and afterward they bite like serpents and sting like adders! Sinful friendships are here to day and gone to-morrow.

If a virtuous affection seems to be rising, be sure you instantly calculate on the age and temper, religious conduct, and probable ability to maintain a family, before you suffer your mind to be carried away, lest your affections run headlong, and at length are taken the advantage of to your utter undoing.*

Obedience is the grand duty which includes almost every other, in the relation between masters and mistresses, and servants. *Disobedience* in a servant is dishonesty. Act, therefore, with submission to the will and judgment of your superiors. If they require things to be done, that are contrary to the will of God, you may with meekness reply, "We ought to obey God rather than men."† If they *constantly* require things beyond the reasonable limit of your ability or strength, shew your *obedience* and *respect*, by explaining your reasons, when you signify your intention to depart. Never suffer yourself to leave a situation, without leaving your best

* If an offer of *marriage* should be made, be very careful to know the character of the proposer, before you suffer your *mind* to be engaged in the business. If he be a truly religious man, you will have a fairer prospect of happiness. The best servants are liable to be sadly imposed upon in various ways, and even by already-married men, who make proposals of this kind. Ask at the very first, the advice, and solicit the diligent enquiries, of some disinterested confidential *relation*, if you have one. If you have not such an one, and your mistress is a *truly worthy* woman, you cannot do better, than ask her advice in so important an affair. She will enter into your feelings and views, and obtain, through your master, *more correct* information as to his manners of life, and prospects of maintaining a family, than either yourself, or any mere fellow-servant for you, could possibly do. If you marry a man who is not influenced by religious principles—who uses the Sabbath for purposes of pleasure, rather than for attending public worship, you have no security whatever for the *continuance* of his affection, or in other words, of your happiness in the married state with him. When occasion requires it, make the subject, on which I am now speaking, a part of your prayers to the God of all grace, that he would direct your heart, so that, in changing your situation of life, you may neither do wrong, nor suffer harm.

† Acts v. 29.

wishes for the welfare of those whom you have served.

Religious Servants, as well as others, are under peculiar obligation, from the example of God our Saviour, to manifest a meek and quiet spirit—to follow, in their practice, him who said, "I am meek and lowly in heart." If you observe any thing in your superiors that you wish were otherwise, rather pity and pray for them, than go about blazoning their faults and weaknesses. So also rather submit to a few inconveniences, if, by so doing, you may be useful to your fellow-servants, by shewing a Christian spirit. Consider, daily *self-denial*, when our station may require it, is the duty of all those, who would hope they are the disciples of Christ. See that religion is not evil spoken of through *your* pertness, captiousness, sullenness, or censure of the professed religion of others.

Our blessed Saviour, upon whose grace and love alone we can safely depend for the forgiveness of our sins, and an inheritance in heaven, has thus commanded us, "Therefore all things, *whatsoever ye would, that men should do to you, do ye even so to them.*"* This is a summary of the law, and the prophets, as to our conduct. It is a general rule applicable in a thousand cases to persons in every situation. On its due observance by all the people of a house, each toward the other, depends the peace and comfort, which even in this evil world, may be enjoyed. The rule is so reasonable, so just, and so useful, that the neglect of it shews the sad state of our fallen nature. Consider yourself, for a moment, in the place of your master, mistress, or fellow-servants, and then judge what *you* might fairly and justly expect from the servants in the same house. Were *you* a mistress, you would expect

* Matt. vii. 12.

all those duties to be discharged by *your* servants, which are *here* recommended: and, consequently, the mistress whom you actually serve, justly expects these things from *you*. Where this mode of thinking and acting is adopted, it prevents many disputes—maintains peace in the house—or soon restores it, if, on some uncomfortable occasion, it happens to have been lost. None of us are without our failings. The best of people, are very far from being at all times so good as they should be, or as they hope to be in heaven: therefore, *good* servants and *good* employers will endeavour to put the best construction they can on each other's conduct. Such will respect, or disapprove each other, rather by their *general behaviour*, than by any particular action. If you feel any personal inconvenience, don't slander your employers either abroad or at home, but apply to them for its removal. Always be contented and cheerful in your service, or respectfully retire from it. Do not behave improperly, or watch an opportunity to give warning, merely because you hope to gain *higher wages* in the next place. Rather respectfully ask for an advance, and if you are a good servant, and your wish is not unreasonable, it will be granted.*

Make it your daily prayer and concern in all things to maintain an unblemished character. You may then always hope to find a new situation when you need it, through the medium of your last mistress, or your own *friends;* for

* Should you have saved a little money by a continuance in service, be careful with whom you entrust it. If it amount to only £4. or £5. it may be put into the Bank of England, where it will be safe. You will always be sure of the interest every half year, and you may obtain the money again, if you marry, or otherwise need it. If a *Saving Bank* is instituted in your neighbourhood, it will be greatly to your advantage, in more ways than one, to deposit your small money in it. One is instituted, No. 2, Bishopsgate Church-Yard; and Crosby-Row, Long-Lane, Borough.

very good employers, or *very* good servants, seldom need to apply to *common* Register Offices. It is a fact, well ascertained, that many females, totally unconscious of their danger, have been hired from such offices, *as servants*, by brothel keepers, for no other actual purpose than that of seduction or prostitution !*

The great master-principle of all faithful service, is an earnest desire and endeavour to act according to the WILL OF GOD. The reason why *servants*, as well as others, are so defective and partial in the discharge of their duties, and therefore are so often uncomfortable and distressed is, that they are not influenced as they ought to be, by the fear and love of God. If you do not frequently read the SCRIPTURES, especially on the Sabbath-day, you must be awfully deficient in the knowledge of yourself, and of the design of Jesus Christ's coming into this world. The Scriptures will teach you, how you may be always influenced by *religious* motives. These motives are obtained of God, through Christ, by constant and fervent prayer. Those, who think of their need of God's help, and love him with their hearts, and minds, and strength, *he* will love and honour. "I love them that love me," saith the Almighty. "They that honour *me*, I will honour, and those who despise me, shall be

* Many decent looking but wicked women are employed to find out, and strongly recommend young girls to places, as servants, which they describe as most excellent situations. By this horrible practice, many innocent females are insensibly drawn into disgrace, disease, and hasty death! If any reader should be thus ensnared, she must obstinately resist all solicitations, and instantly make her escape! Those who detain her against her will are liable to very heavy punishment. Her real friends will receive her, and go for the clothes she may have left behind. In travelling, give no attention to the flattering lips of strangers, nor stop a moment with any of them after you leave the coach. Drink little or nothing, when you are in strange company; many, by being put off their guard, have been completely lost to friends and home! (See first Report of the Guardian Society.)

lightly esteemed."* Do not suffer the ridicule of fellow-servants to hinder you from *praying* to God in your chamber. *Your example* may teach *them* also to pray; but if you should find they will not bear it, *contrive* some opportunities for privacy, for a *few minutes* at least, twice every day. By *daily prayer* you will promote your personal holiness; you will be influenced to abhor every evil way, and so to act, as that you will have the testimony of your conscience, that you endeavour to please God. "By walking with God, and pleasing God," you will *obtain* spiritual good in a religious family, or perhaps, by your Christian example, *do* some good in an irreligious one. And now I conclude, by most heartily "commending you to God and to the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified."

CONTRAST BETWEEN TWO POOR COTTAGERS.

How greatly deceived are they, who affirm that religion has only a melancholy tendency, and that her professors are *necessarily* the subjects of dejection and sorrow. How unconscious are they of the delight its doctrines impart—the comfort its consolations afford, and the joy and peace its promises produce. Religion has its *pleasures*, and these, as diversified in their operations, as substantial in their nature and effects. Yes! they strengthen the fainting spirits, invigorate our languid hopes, and quicken us to lively exertion. Unlike the fleeting pleasures of the world, which exist but for a moment, and then are gone for ever, those which she offers to our notice, are founded on solid principles, and leave a lasting savour on

* 1 Sam. ii. 30.

the mind. When religion sheds her sacred influence over the heart of man, peace is infused into his bosom, serenity characterizes his temper, and cheerfulness is evident in his general deportment. She does not stop up the springs of innocent amusement, but directs them how to flow; not with the noise and turbulence of a cataract, but with the gentleness and tranquillity of that river, whose streams "make glad the city of God."

Having at one of these streams lately drank, and finding it sweet to my spiritual taste, I feel desirous that others may be made partakers of my joy, and seek their happiness from the same unfailing source. The accomplishment of this end, has been the only motive that induced me thus publicly to notice the following authentic account.

A few years since, several pious ministers in the county of ——, lamenting the excessive ignorance and depravity that pervaded the mind, and actuated the conduct of those who resided in villages and hamlets destitute of the means of grace, united, and formed a plan for the express purpose of imparting to them some spiritual instruction. These instructions were blessed beyond expectation, and an increasing sphere of usefulness now presents itself. At one of the villages, in turn, is held an annual meeting of the ministers and friends, when appropriate sermons are preached, a short but comprehensive report read of the proceedings of the past year, and collections made. It was an association of this description in the village of ——, that has given rise to the few following pages. The peculiar satisfaction I then enjoyed, revives powerfully while I name it, and convinces me that it was a feeling far above what the world could give or take away.

The day appointed for the meeting occurred in the month of March. The weather proved particularly unfavourable; the air was keen and piercing, while the snow falling in abundance, so augmented the quantity already on the ground, that in some places it almost prevented our proceeding. But to those who are interested in their Master's work, and have the welfare of immortal souls at heart, inconveniences like these, are but of trifling importance. Such was eminently the character of the minister whom we accompanied. Though the weather was unpropitious, yet, as we approached the village, the sight of numbers on our right and left, flocking to the little sanctuary, was doubly pleasing. It proved, indeed, that when religion takes possession of the heart, few things are considered as impediments to attendance on the public means of grace; but with the Psalmist of old, a Christian rejoices in all weathers, to "Go up to the house of the Lord."

Not knowing the nearest road, we enquired of a poor man, whom we overtook, for direction; this he gave to the best of his ability, but not proving sufficiently clear, and finding him destined to the same place, we accommodated our pace to his, and were soon conducted to our journey's end. In the course of the way, we entered into conversation, and recognized in him a fellow-traveller to the heavenly Jerusalem. Our friend remarked, "It was an unfavourable day for those who resided at any distance."

"Why, to be sure it is, Sir, in some respects; but those who have their hearts warmed with the love of God, don't mind a little bad weather."

"It is an unspeakable mercy to be brought into this state; it is thus alone we are rendered happy in this world, and prepared for the next."

"True, Sir, and as it respects myself, it is a

blessing for which eternity will be too short to utter half the praise."

"Such is the language of every child of God; here we fall short of many duties, but in none so particularly as in that of praise."

"I often attempt to begin that song now, which is to engage us through eternity; but, here sin and Satan press so hard upon us, that the voice of joy and gladness is too frequently changed for weeping and lamentation."

"This should make us press with increased eagerness towards the end of our race, and more sincerely desire to quit this tabernacle of clay, to be for ever with the Lord; where sin shall never be an interruption, and where Satan shall no longer assault us with his temptations."

"Ah! so it should, Sir; but I sometimes fear I am impatient, and that I wish to leave this world, more to be freed from the toil of battle, than to be for ever holy."

"We must guard against these feelings, and in all things aim more at the glory and honour of God, than our own gratification. All our desires should spring from *holy* principles, and we must be continually on the watch, that nothing less than these wing our petitions for departing hence, and joining the church triumphant."

By this time, we had reached the dwelling of the resident minister, where we met several others, who, with their friends, were waiting our arrival, and anticipating with pleasure the duties of the day. This, though not the abode of wealth and luxury, was the habitation of hospitality and Christian peace. We were kindly welcomed by the family, and cheerfully accepted an invitation to consider their house as our home for the day. How superior is conduct like this, to the formal, forbidding manners which fashion has stamped on the deportment of the

rich and great. Here was the language of sincerity and truth, and every act of kindness proceeded from the genuine glow of Christian affection. Although the house neither commanded an extensive nor diversified prospect to the eye of *sense*, yet its happy inmates had, by *faith*, frequent views of "the land that is afar off," and of that "city that hath foundations whose builder and maker is God." After descending from these heights of Pisgah, taking a survey of the land of promise, ah! with what holy energy did the good man enter among his little flock, to revive their drooping graces, by leading them to contemplate those joys, which are at God's right hand for evermore. How did he urge them forward, by the interesting descriptions of the New Jerusalem; in what lively colours did he pourtray its glowing excellences; he shewed them its "pearly gates;" conducted them through its "golden streets;" directed them to "the tree of life;" and led them to the banks of the "river proceeding out of the throne of God, and of the Lamb." That the all-important doctrines of the gospel had not been preached quite in vain, I inferred, from the numbers that were collected on this occasion. About eleven the service began, when we were not a little surprised and pleased, to find a difficulty in procuring a seat. When true religion savingly impresses the heart, or when once its vast importance and reality seizes the mind, the world is no longer considered a satisfying portion, and every opportunity for further conviction and growth in grace, is embraced with eagerness. Here was fulfilled that delightful truth, "to the poor the gospel is preached." Altogether, it forcibly brought to my mind, the earlier ages of Christianity, and even the peculiar period of our *Saviour's* ministry, whose congregations, and whose

little band of followers, consisted chiefly of those who walked in the humblest sphere of life. I think I may add, this assembly was dignified by his presence, though unseen, and that Jesus was "in the midst of us, and that to bless us." After the service, our party returned to the house of Mr. ——, where a comfortable and plentiful refreshment was prepared.

Dinner being over, the gentlemen retired, for the purpose of arranging their plans, and making further regulations for their future proceedings. The female part of the company remained alone, which, as the weather proved too unfavourable for walking in the village, was spent in mutual intercourse. Mrs ——, our kind hostess, gave us a short account of some of the poor, resident in the place, which alternately demanded our commiseration and our gratitude. One instance was of such accumulated misery, that I could not forbear enquiring if it were within the reach of my observation. Finding it was, and receiving the offer of a guide, I left the comfortable fire-side, and the still more agreeable circle of friends, for the miserable habitation of the afflicted and destitute. Exaggerated as appeared the description, my visit tended only to confirm the painful story. A passing stranger, crossing this dreary part of an uncultivated heath, never would have considered it as the abode of any human being. It was merely an enclosure of a few feet, the walls composed of mud, barely sheltered from the inclement weather; an opening that served in milder seasons for a window, was now filled up with rags and paper. Part of the door had fallen a sacrifice to the pressing wants of nature, and was consuming on the hearth; its deficiency supplied by a few bricks, and an old tattered curtain; the earthen floor in places yielding to the melting snow, which had drifted

in, presented a miserable spectacle. My heart was pained at the sight of so much wretchedness, and, for a moment, I shrunk from learning a lesson of gratitude and thankfulness, at such a price; but, sensible that under such circumstances, it would make a far deeper and more lasting impression, I lengthened my stay. Our appearance at this unexpected hour, alarmed the miserable tenant; but, on hearing the well-known voice of my companion, she quietly resumed her seat, and commenced the conversation, by thanking her for the pitcher of broth she had just received. I observed, "To one in your situation, such a gift must prove very acceptable at *any* time, but particularly so in *such bad* weather." She replied, "If it wasn't for what I now and then get, I must have perished long ago, as I have no means of supplying my wants."

"Your situation is certainly distressing; is it not in your power to obtain any relief?"

"You may well ask that question, Lady, for I am sure I am bad enough off, but at my time of life I can't expect much."

"Well, I hope that as you have nothing in this world to make you desire to remain here, you are preparing for another and a better world."

"O, as to that, I am not much concerned, as I think for my sufferings here, God will give me some happiness hereafter."

"What, Sally," my friend replied, "still in the same spirit; have you forgotten the conversation Mr. —— had with you a few days ago?"

"No, I hav'n't forgot it; but he didn't convince me as I was in the wrong after all."

"Did he not tell you, that we were all such sinners by nature and by practice, and so wholly polluted, that it was impossible for us to be saved, but by believing on Christ, or to obtain any blessing but for *his sake alone*?"

"Still for all that, I know God is merciful, and he never will punish us in this life, and that which is to come too."

"Indeed," I replied, "you lie under a dreadful mistake; depend upon it no Christian has ever reached the realms of bliss, but by casting away *all* reliance upon his own deservings, and trusting to the merits and atoning sacrifice of a crucified Redeemer."

"Well, I know I can't do all God requires; but if I do as much as I can, then Christ 'll do the rest."

"This will not do: you must leave *all* to him, and depend *wholly* on Christ to be saved, or it will be of no avail."

"If this is true, then God Almighty have mercy upon thousands."

"At the day of judgment, Sally, it will not signify to you in what condition *others* are; each one will receive the sentence according to what *he* has done, through faith in Jesus Christ; and how dreadful then will be the thought, that 'I *might* have been saved if I *would*'!"

"Well, Ladies, I must hope for the best; I still trust God will have mercy upon me."

"We hope so to; but there is no time to be lost; you are not young now, perhaps eternity is nearer than you expect; and we know there is no repentance in the grave."

"Well, I sometimes think there must be some truth in all you say, and that religion is of consequence, because you and all as comes to see me, talks so seriously about it."

"You are very right, Sally; religion is, indeed, a matter of *the greatest* importance, because on that *alone* depends our *eternal* welfare; but why do you not *always* think it of importance and act accordingly?"

"Why, because it doesn't appear to me neces-

sary to make so much ado about religion; it never struck me that it was the "one think needful."

"Now, I can tell you, why it never did; because you have always had too high an opinion of yourself, and have not considered that you are spiritually "wretched, and miserable, and poor, and blind, and naked;" and, therefore, you have not considered Christ as a Saviour, every way suited to your wants. O that I could lead you to "seek him while he may be found, and to call upon him while he is near;" so that you might rank among those who are saved, though at the eleventh hour."

"Well, Lady, I am much obliged for all you have said; and as I suppose you have my good at heart, I will try to think more about it."

After entreating her no longer to delay, we took our leave, as the evening was stealing fast upon us. By this short and hasty conversation, my pity was greatly increased. Not only was this poor creature destitute of every outward comfort, but apparently void of any inward satisfaction and peace, the result of a firm reliance on Jesus, as the only Saviour of sinners. Oh! how much is it the duty of those who possess both time and abilities, to be frequent in their visits to the ignorant and unlearned; that before evil principles take too deep a root, their influence may be weakened, if not wholly suppressed.

During this interview, I had an opportunity of taking a more minute survey of her apartment. In one corner, lay a few things, that served for a bed; these were spread over some straw, that had been given by a neighbouring farmer; in the hearth, stood a small caldron, and near it, an old broken tea pot, a basin, and an iron spoon; these, with a block of wood, that alternately ser-

ved for a table and chair, seemed to constitute the whole of her earthly possessions. Never could the eye witness greater poverty, or the heart lament greater ignorance and supineness.

My companion remarked with a smile, on our leaving the hut, that she was afraid I should leave the village with unfavourable impressions, if I only visited the abodes of wretchedness, and did not look at all at the bright side of the picture; she would, therefore, if I had no objection, conduct me to a cottage, where I should observe a striking contrast to what I had just witnessed. I replied, "though an opinion could not be *justly* formed from so partial a survey, yet, I should be happy to accompany her to scenes of a more pleasing nature." A few minutes walk, brought us to the garden gate of a neat, pretty looking cottage, hidden in a great measure from observation, and sheltered from the easterly winds by an adjoining wood. My friend, who was perfectly well acquainted with every one in the village, opened the door and went in; I followed, anxious to have a nearer view of the little group, which I saw as I passed the casement-window, sitting round the blazing faggot. On our entering, the whole party arose, both from respect, and to enable us to draw nearer the fire; but, as we could not remain long, we begged not to interrupt them.

The mother was engaged in stirring some milk-porridge, which she was preparing for the children's supper; the father had in his arms a sweet infant, of a few months old; two of the elder children were playing with a favourite kitten; while a fourth resting on its mother's lap, was earnestly soliciting the expected repast.

"You have a fine little family," said I, "and judging from appearance, they seem to enjoy good health."

"Thank God, Ma'am," the woman replied, "'tis what we have had a great share of, none of the children have been really ill since they were born."

"That is saying a good deal, and is a blessing none can so fully value as a Parent."

"No Ma'am, that I am sure they can't; I was but just now saying to my husband, that, though the winter was severe, and the times hard, yet we had much to be thankful for."

"There are few situations in which we can be placed, but have some claim to gratitude, and if we had grateful hearts, we should acknowledge it."

"We should, indeed, Ma'am, and as the minister told us this morning, that of having the gospel preached to us, was the greatest of blessings."

"I hope then, you know and feel its value; nothing can afford such solid peace and consolation under the trials of life, as an interest in its blessed promises."

"Ah! indeed Ma'am," replied the husband, "I can set my seal to the truth of that; yes, I am happy to say, from experience, that religion is my delight and support, and dearer to me than thousands of gold and silver."

"That is the language of all God's children, they truly enjoy a peace the world can neither give nor take away."

"I am sure," continued the good man, "I have abundant reason to be thankful the gospel was ever sent to this village, for by the blessing of God, it was made effectual to my salvation."

"Various are the means by which sinners are brought to the knowledge of divine things, but the public ministration of his word, he makes peculiarly useful."

"I remember, as though it was but yesterday, what I felt while the minister was *a* preaching. I went, out of mere curiosity, to hear how the *Parson* could preach without book. His text was taken from Acts xvi. 30. "What must I do to be saved." To be sure, he did make out our state by nature in such a way, and the dreadful curse that lays upon us from God, that the earnest enquiry of the poor Jailor, I made my own, and with him desired to know, "What *I* must do to be saved?" Oh, then he did so sweetly bring in Jesus Christ, and the way in which he satisfied divine justice, by suffering in our stead, and pointed out so clearly the means of obtaining salvation through Him, that I was enabled by faith to rely on Him, as being able and willing to save, even *me*, the very chief of sinners."

I would most willingly have prolonged this interesting visit, by further conversation with the pious cottagers, but my friend, casting her eye on the clock that stood in the corner of the room, I was admonished to return.

Looking at the woman, I said, "Well, I suppose you, or your husband, will be at the service this evening?"

"O yes, Ma'am, John will be there; I went this morning, with the biggest children, as I could better leave home at that time, than later in the day. We took our leave, wishing them the blessing of the gospel of peace, and that it might be with them for ever. I warmly thanked my companion, for the profitable lessons our visits had afforded, which I hoped would long be impressed upon my heart. C. H.

THE PIOUS COTTAGER'S CLOSET MEDITATIONS.

No. III.

BEGONE, inferior objects: my God and heavenly intercourse demand the attention of my

soul; I have shut my door; but, O! thou blessed Spirit, the work is thine to close my heart, and to keep my affections fixed on heavenly things. It is thine to promote a devotional frame: and may I not hope for thy gracious aid? Yes! I have the promise, I read it here in this blessed book—"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" This is the word of God: I know it is truth, for I have the witness in myself. I therefore must trust in him, and dismiss my fears. The blessings I want are great, and great must be that power which can reach my case. I am truly a great sinner, and I want a great Saviour. My difficulties are numerous, and God only can work deliverance. I know I am unworthy he should do this for me: the enemy would persuade me that my case is hopeless. Begone, Satan, thou hast been a liar from the beginning. I am come hither to lay my case before my God—to seek salvation through the blood of Christ, and I am resolved, in his strength, that neither earth or hell shall divert me from this purpose. Again I bow my knee in prayer to God—again I lift my eyes the wide expanse of heaven again appears in view—my thoughts are arrested, and my attention is fixed. How great must be that power which spake all these glorious orbs into existence, which mine eyes now behold. These, the learned say, are luminous bodies, like our sun; and it is probable have also worlds like ours revolving around them; and those worlds filled with intellectual beings. O, astonishing thought! I am lost in wonder and admiration. Such knowledge is too high for me; I cannot attain thereunto! Let me open my Bible on this subject. How sublime the expression! "God said, let there be light, and

there was light!" How infinite the wisdom and power herein displayed. But these thine attributes, O my God, were not more evident in the first formation in these heavenly bodies, than they now are in sustaining them. How wonderful is that power, which could launch forth these glorious orbs, appoint their limits, and keep them within due bounds. How immense are thy perfections, O my God! Thy kingdom is an everlasting kingdom, and thy dominion endureth for ever. The contemplation of thy glory, majesty, and power, contrasted with the creature, who is but animated dust, may well excite the expression—"Lord, what is man, that thou art mindful of him?" Yet, O my God, thou hast been mindful of him: thou hast visited man with thy goodness and mercy. Thou hast had compassion on dust and ashes. Thou hast made an everlasting covenant in his favour. In which covenant the best interest of my soul is regarded, and herein is eternal salvation provided. Thy condescending love fills my soul with astonishment. How is it thou dost notice a creature whose foundation is in the dust? Yet, thou art pleased by sovereign grace, to turn such from darkness to light. And am I included in the number of those in whom this glorious change has been wrought? Yes, this is my humble hope, this is my confidence: and here, O my soul, is a source of joy. O glorious expectation! an interest in Christ, and the hope of glory. This is, indeed, a prospect, which may well absorb all my better powers, and draw out thine affections in sweet contemplation. Well may it excite love to him that has redeemed thee from death. Here is power which cannot be controuled; wisdom, which can never be obstructed; and love, unchangeable, rich, and free. And have I an interest in this power, in this

wisdom and love? And yet do I dishonour God by unbelief. O base ingratitude! let me hide my blushing head, whilst such subjects of contemplation are before me. Nevertheless, let thy power, O my God, save my soul from every evil—thy wisdom guide my feet in the way of peace, and thy love inspire my heart, until I reach those mansions of glory, where unsullied joy shall be, through Christ, the portion of my soul for ever. MICRON.

A SHORT SKETCH OF THE BOOKS, CONTENTS, AND WRITERS, OF THE OLD AND NEW TESTAMENTS.

FIRST BOOK OF SAMUEL.

(No. 12, Continued from page 303.)

"THEN Nahash, the Amonite, came up, and encamped against Jabesh-Gilead." Its inhabitants paying more attention to the hostile forces which surrounded them, than to the aid of an Omnipotent God, promised that if a covenant should be made, they would surrender to their power. To this Nahash replied, "On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel." A most effectual method of accomplishing his purpose, as their broad shields must necessarily prevent the use of the left, and consequently leave them without defence.

Saul heard the proposition with the indignation it deserved, and published an edict throughout all his coasts, that whosoever refused to come up to the assistance of Jabesh-Gilead, should be hewn in pieces. The consequence was, that a complete victory was obtained. This so infatuated the minds of the constituents of Saul, that they would, (had not Samuel prevent-

ed) have slain all those who had opposed his government.

An assembly for the confirmation of the kingdom in the hands of Saul was now held, before the presence of the Lord in Gilgal; when Samuel, conscious that the time of his departure was at hand, publicly testified the integrity of his conduct, reproved them for their ingratitude to the God of their fathers, and, in evidence of his anger, called thunder and rain from heaven; yet, afterward, he consoled them by adding, that though they had provoked the divine displeasure, there was mercy with the Lord that he might be feared.

When Saul had reigned two years, he selected three thousand of his forces, and Jonathan, his son, smote the garrison of the Philistines, that was in Geba. On this, they gathered themselves to fight against Israel, with thirty thousand chariots, six thousand horsemen, and foot soldiers without number. When the people saw them, they were completely panic-struck, and "hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits." In the mean while, Saul remained in Gilgal; after waiting seven days, according to the appointment of Samuel, he grew impatient, and presumed himself to offer sacrifices. For this he obtained a severe reproof from Samuel, who stated, that this impropriety of conduct, would for ever deprive his family of the crown, and that in his stead, God would appoint a man after his own heart.

The Israelitish army, (in itself inconsiderable) laboured under the greatest disadvantages, as the Philistines had effected a plan by which they were deprived of all their arms, and were compelled to substitute implements of husbandry in their stead. Their prospect was consequently most

lamentable—little could be expected unless of slavery or death. The subsequent history shews, however, that the race is not to the swift, nor the battle to the strong, but at the disposal of the Lord. Jonathan, attended only by his armour-bearer, boldly entered the enemy's camp; and having slain about twenty men, so alarmed them, that they began to cut down each other. Encouraged by this circumstance, the coward bands of Israel made their appearance, and hasted to complete that which their enemies themselves had begun.

After the heat of the battle, Jonathan, ignorant that his father had made a vow, that no food should that day be eaten in the camp, violated it, and, but for the interference of the people, would have forfeited his life.

It will be recollected, that during the journey of the Israelites through the wilderness, the Amalekites opposed their progress;* in consequence of which, a divine command was now given to revenge the injury, (by that God who visiteth the iniquity of the fathers upon the children of them that hate him.) The Amalekites were spoiled, Agag, their king, was taken prisoner, together with their flocks and herds. Saul, through covetousness, preserved the latter undestroyed, by which he provoked the God of Israel to anger, and obtained a second reproof from Samuel, who himself slew Agag. He then departed to Ramah, and came to see the rebellious Saul no more.

Command was once more given to Samuel, to anoint a king over Israel, who was to be selected from the sons of Jesse. David (the youngest) who was in the field, keeping sheep, was chosen, (contrary to the expectations of his father) and solemnly consecrated by Samuel.

Saul, unconscious of what had taken place,

* Exod. xvii. 8.

appointed David as his musician and armour-bearer; and all things went on favourably, until, through having obtained a conquest over Goliah, a giant of the Philistines, he excited jealousy in the mind of his royal patron.

The same circumstance which caused the envy of Saul, procured the love of Jonathan, who, from that day forward, regarded him as his most familiar friend.

When David perceived that his life was in the most imminent danger, he found it necessary to quit his situation in the house of Saul, and was by him made a captain of a thousand, not with a view to his advancement, but in hope that his military ambition would render him a victim to the fury of the Philistines.

In the mean while, Jonathan was faithful to his friend. He informed David of his father's malicious designs, endeavoured to accomplish a reconciliation, but eventually failed in his design, although a temporary abatement of his anger was effected. Shortly after, he again attempted his life, but was delivered from his fury by a stratagem of Michal, his wife. The friendship existing between David and Jonathan, was soon discovered by Saul, who sought by every means in his power to gratify his rage, and quench his fury in David's blood.

David was now reduced to the greatest distress—banished from his home—deprived of his dearest comforts, and even destitute of the means of providing for the common necessities of life. Here, however, providence supplied his wants, and even the shew-bread of the sanctuary was given him by the priests. The fury of Saul remaining unabated, he was compelled to flee to Achish, king of Gath,* in whose pre-

* The bounds of Philistia are not precisely to be determined, and Mr. Fuller observes with regard to this point, (in his Pisgah view

sence, when he apprehended his life to be in danger, he feigned himself mad, and so escaped.†

Saul having discovered that the priests favoured the cause of David, he commanded them (to the number of fourscore and five) to be barbarously murdered. Abiather, one of the sons of Ahimelech, only escaped, and fled to David.

David, although opposed by the *Lord's anointed*, still felt a cordial attachment to the interests of Israel; and, by a vigorous attempt, repulsed the Philistines from Keilah. The only return he received for this favour was, that the very inhabitants attempted to betray him to Saul. From hence he escaped to Ziph, and from thence to Maon.

Saul having heard that he was in the wilderness of Engedi, again with a chosen army went in pursuit of him, and providentially rested in the cave where David was. Though the life of Saul was now completely in his power, he refused to revenge his injuries; which, when he on the following day discovered, self-accused, he confessed his fault, and ashamed of his conduct, peaceably departed home.

And Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah."

(To be continued.)

of Palestine) that "*the best way to measure the borders of the Philistines, is to behold the sins of the Israelites.*" Thus, in the days of Saul, they advanced as far as Dor and Bethshan, in the half tribe of Manasseh, and had garrisons in the heart of most tribes of Israel. Their chief cities had kings over them, who possessed absolute authority in their own dominion, so that these formed but various *cantons* of one entire *commonwealth*.

† Whether this conduct of David was justifiable or not, divines have not *at present* been able to determine. Various have been the arguments employed on either side. We are rather inclined to agree with the most charitable, as about the same time we find him composing the thirty-fourth and fifty-sixth Psalms, which discover feelings of the most becoming nature.

Religious Information.

AN EXTRACT FROM A SPEECH,

Delivered at Norwich, Sept. 26, 1817, at the formation of a Norfolk and Norwich Auxiliary Society, in aid of the London Society for promoting Christianity among the Jews, by the Rev. Charles Simeon, M. A.

We are happy to find that the Christian world are beginning to awake out of their slumber, and to lay to heart the case of this unhappy people. Indeed, I must say, to the honour of our country, that the exertions made in behalf of the Jewish cause have been extremely liberal: for no sooner was an appeal made to them, than great subscriptions were raised, and a disposition was shewn to carry into effect any well-concerted measures for their relief. Unhappily, however, the cause being altogether new, and no way having been marked out by experience, too many things were undertaken at once, and too little attention was paid to economy; so that great debts were contracted, and much disapprobation was excited in the public mind. Many complained, with too much justice, of an improvident expenditure: and those who had been most forward to aid the cause were discouraged, when they saw, that, with little solid fruit, the Society was sinking under an accumulated load of debt. In truth, at that time, the Society was like a ship with so much water in the hold, that there was little or no hope of saving it from destruction. It was at that time that I had first the honour to come on board, and to give what little assistance I was able towards the recovery of the vessel. I had indeed subscribed almost from the beginning; but never till then had taken any part in the management of the concern. It was evident that this Society must fall, if very extraordinary exertions were not made for its preservation: and, if it had fallen, it would have brought great discredit on all similar institutions. It was proposed, therefore, by urgent applications to the public for donations and loans, to rescue it from ruin: but, wherever the applications were made, they were unsuccessful. Those who had already aided the Society, both among churchmen and dissenters, were indisposed to meet the occasion by strenuous and united exertions; and those who had not hitherto supported it, felt a prejudice against it. On the part of the dissenters, there was a jealousy that the Church of England had too great an ascendancy in its concerns; and on the part of the Church of England, there were many who did not approve the constitution of the Society, because they saw in it, or thought they saw, the seeds of future discord and dissolution. They saw that, however practicable an union of all denominations was in the Bible Society, where the object was simple, it was not so in a Society where all the points of Church discipline must of necessity form, at no distant period, a bone of contention betwixt the managers. In this state of things the debt was daily increasing; and no money was coming in to discharge it: and I hesitate not to say, that in a

very, very little time, irrecoverable ruin would have ensued. Then it was that the dissenting part of the managers said to those of the establishment, We see that we are all, churchmen and dissenters, sinking together: Do you think, that, if the management of the concern be wholly given up into your hands, you can redeem it from destruction? The churchmen replied, We think we can: We think that, if the energies of the Church of England be called forth, there is yet power to save the Society; and we will do our utmost for that end. The debt was indeed immense; it was known to be at least £10,000 and proved afterwards to be yet larger: but still the known zeal and liberality of an opulent individual, with the united exertions of a few others, were thought equal to the occasion: and therefore the arduous task was cheerfully undertaken. The dissenting part of the managers then took to the long boat, and the churchmen set to work at the pumps; and through the goodness of God, have not only cleared the hold, and righted the ship, but are navigating her now with all their might.

This is the plain simple truth respecting the alteration which took place in the constitution of the Society. It did not originate in any jealousies between the managers themselves; it did not arise from any one party wishing to get an undue preponderance, or to effect a separation: it arose solely from the immense debt which had been improvidently contracted, and which could not, whilst the Society was so constituted, be by any means discharged. It was *proposed by the dissenters,* and *accepted by the churchmen:* and was carried into effect with the most perfect amity; I may add too, with a piety rarely witnessed in modern days. The dissenters were voluntarily absolved from all obligation to discharge one shilling of the debt already contracted; and the whole was undertaken to be paid, and HAS BEEN PAID, by those of the Established Church.

Let it not however be imagined, that because there has been a change in, what I may call, the *political constitution* of the Society, that is, in the union of all denominations of Christians in the management of its affairs, there is any alteration in its great *religious object*—the conversion and salvation of the Jews: *that* remains the same as ever; and calls for the support of the whole Christian world as much as ever; and it would be grievous indeed, if, because the management of the Society's concerns is now vested in one body, the members of any other body should think themselves freed from their obligation to support the general cause. This would be but an ill return for the efforts made by that one part to rescue from shame and ruin the whole body. If indeed we do not manage the concern with care, and diligence, and strict economy, we are willing to be forsaken by the whole religious world: but, if we do, we call on all who love the Lord Jesus Christ in sincerity, to lay aside their party distinctions, and to aid us to the utmost of their power. The Jews have the same claim on *all*: the obligation to seek their welfare is the same on *all*: *all* are "debtors to them;" and I call on *all* to pay their debts. Yet let me not be mistaken: I call not on any to pay the debts *of the Society*; THEY ARE PAID: but our debt to God and man remains, and can never be fully discharged: and, if the Samaritan did not say, I will not promote the welfare of

that man because he is a Jew, much less should any man who calls himself a Christian, say, I will not aid in effecting the salvation of the Jews, because the labourers in that cause belong chiefly to the Church of England. Here is a work in which all may engage. Not only Dissenters in general, but that denomination who approve not of any public ministry, may join in it in perfect consistency with their own principles.

And here let me say, that the Society of Friends, who are, indeed, friends to every good work, and who are more commonly known by the name of Quakers, have come forward, and nobly too, in aid of this blessed work: and I cannot but call on all Christians, of whatever persuasion they may be, to assist us in it. The work has been, and yet must be, carried on at great expence: there are no bounds to the diffusion of this blessed book. There are Jews all the world over: and wherever they are, there must this book be sent. The sums that have been contributed for it have not by many hundreds of pounds sufficed for what has already been expended on it; much less will they suffice for the demands yet daily pressing upon us from all quarters. Whatever, therefore, may be thought of any other part of our plans, we call on all to support this: and they who contribute to this may be assured, that their donations shall be applied to this alone.

I now, (if I do not detain you too long) will proceed to notice some objections which have been urged against the Society.

It is thought by some to be *a vain attempt*. But why should it be any more vain for us to seek the conversion of the Jews, than it was for them to seek the conversion of the Gentiles? Were not the idolaters of former days as far off from God as they? Were not the people of this land, for instance, in as hopeless a state as the Jews at this day can be? Yet behold what God has wrought in this country; and shall we despair of *them*? But God has told us, that the work of converting them is much more within the limits of rational expectation, than that which has already been wrought in *us*: "If thou," says he, "wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, *how much more* shall these which be the natural branches, be grafted into their own olive-tree!" Besides, God has promised that the Deliverer *shall* come out of Zion, and *shall* turn away ungodliness from Jacob; and that so all Israel *shall* be saved:" and, therefore we know infallibly, that they *shall* be converted to Christ, and become with the Gentiles one fold under one Shepherd. We do not indeed certainly know that *our* efforts shall succeed: but knowing that the event shall take place, we are encouraged to labour with all our might for its accomplishment.

But, say others, *the time is not come*. But who, I would ask, is authorized to affirm this? Who has been the Lord's councellor, so as to be perfectly acquainted with the times and the seasons which he has reserved in his own power? Supposing that God were to tell us, as he did David, that the time for erecting his temple among them was not yet come, would he not at least commend us for having it in our hearts to build his temple? and should we not, like that pious Monarch, labour to provide materials for it? He spent not less

than eighteen millions of money in preparing for the temple, though he knew he was not to build it: and surely all the efforts we can use should be put forth to prepare the way of the Lord among them; and we should account it an honour to sow, though we knew that we were sowing for others only, and that others were to enter into our labours. But we have no reason to think the time is not come: on the contrary, if any man will declare what the signs of the times shall be, when this great work shall commence, we will venture to say, that he shall see those very signs existing in the present day. Is there to be a stir among the Gentiles, and a commencement of their ingathering? At what period has this been more visible than the present, when there are missions established on the whole face of the globe, and numbers in every place are turned to the Lord! It is a certain fact, that both among the Mahometans and Hindoos in India, there is a general persuasion, that the time is rapidly approaching, when their respective religions shall give way, and yield to one general religion. Among the Jews themselves too, there is a general opinion, that their Messiah is speedily to appear. Now, precisely as at the first advent of Christ, there was an expectation throughout all the Roman Empire, that one should arise out of Judea, who should sway the sceptre of the world; so there is now among both Jews and Gentiles an expectation, that his kingdom shall be established upon earth, from the rising to the setting sun. The very zeal exercised in their behalf at this present hour, so different from any thing that has occurred for many hundred years, is itself a ground to hope, that the Lord's time, if not yet fully come, is fast approaching: and the success which has already attended our efforts, though not great, may yet be considered as the first-fruits of a future harvest, a drop before the shower.

In confirmation of the former objection, it is further said by some, that *we have expended much, and done little.* That our success has not yet awhile been great, I readily admit: but in truth it is not till the present hour that the fittest means have been used, for effecting the conversion of the Jews: for in comparison of the translating the New Testament into Hebrew, all other means are of little worth. Doubtless, there was at the commencement of this Society an erroneous notion, that the kingdom of God was to come with observation: and too great a dependance was placed on an arm of flesh. I think too that there was a want of due caution in relation to many things. But still it should not be forgotten that the whole was untrodden ground; and that in a matter of such difficulty, many errors and many failures might reasonably be expected. But whatever objections might be urged against the Society as it formerly existed, they are no just cause of objection to it in its present state, now that every error that formerly obtained is sought out with care, and corrected with diligence: rather, I should say, the removal of all those persons or things which were dishonourable to the Society in its former state, is a pledge to the public, that the affairs of the Society are, and shall be, as far as human prudence and caution can effect it, conducted with all possible care for the glory of God, and the advancement of the work committed to

us. I say again, that if the existence of evils in the Society as formerly constituted and conducted, has weakened the confidence of any, the unsparing removal of those evils is a ground for restoring that confidence to those who now administer its affairs.

But, after all, it is not fair to say that little has been done. If there had been but one truly and savingly converted, it ought not to be called little; since one soul is of more value than the whole world. But is it little to have accomplished the translation of the New Testament into pure biblical Hebrew? No man would say so, who knew what efforts have been necessary to effect it. It is, in truth, a great national work, an honour to our country: and it has laid the foundation of all that we hope hereafter to behold in the conversion of thousands and myriads by means of it. At this very hour it is producing a spirit of enquiry among the Jews upon the continent to a great extent; and we trust that the new edition of it which we are about to issue from the press, will give a very effectual answer to this objection.

A fourth objection is, that *there is work enough for us to do among the Gentiles.* There is; and I rejoice that God has stirred up the hearts of his people to consider their case, and to send to them the light of his truth: and so far am I from grudging the exertions of Christians for the Gentiles, that I pray God they may be increased an hundred fold. But still we must not on that account neglect the Jews: for the Jews have, in reality, a prior claim. God has expressly said, that his salvation is sent *to the Jew first,* and *next to Gentile;* and those who were first commissioned to preach it, were to preach it, *beginning at Jerusalem.* The Jews have a claim upon us, which none of the Gentiles have. Who were the first in God's estimation? The Jews. Who were they who composed and delivered to us the lively oracles? Jews. Who was the Saviour of the world himself? A Jew. Who were they who first sought the salvation of the Gentile world, and even laid down their lives for us? Jews. Say then whether the Jews have not a claim on *us?* But see what St. Paul has said in Rom. xi. 30, 31. "As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed; that through your mercy they also may obtain mercy." The meaning of this passage is briefly this: "God made the Jews the depositories of his word for us; and he now makes us the depositories of his word for them. We came to the enjoyment of this blessing through their unbelief: but they are to be restored to the enjoyment of it through the mercy vouchsafed to us:" and God expects that we should improve our mercies for their good.* *This, therefore, is our bounden duty;* and if we neglect to do it, we do not answer the end for which our present mercies are vouchsafed unto us. Now, what would any of you, who, if ye had committed a sum of money to his steward to lay out for the benefit of some distressed Jews, say to him, if he withheld it all from the Jews, and spent it on himself? Would you commend him as a just steward? Would

* Mr. S. here noticed some apparent discrepancy between the original *as it is pointed,* and the version given to it by the translators; and pledged himself to vindicate our present translation to the satisfaction of all, in a future number of the Jewish Expositor.

you not rather regard him as a thief and a robber? What then will God think of you, if, when he has committed the blessing of salvation to you for the benefit of the Jews, you withhold it from them, and leave them to perish for the want of it? Truly, it is no good account that you will give of yourselves to him. I do not mean to say that you can with innocence withhold the light from any: for you are not to put your light under a bushel, but to set it on a candlestick, that it may give light to all who are within the sphere of its influence: but this I must again say, that your *first* obligations are to the Jews, to make them partakers of the richness of their own olive, from which, for your sakes, they have been broken off.

THE DYING MEDITATIONS OF J—— S——,

Formerly one of the D.—— Church Sunday Scholars, versified for the benefit of her surviving School-fellows.

Oh! blessed *place!* said dying Jane,
Where I was taught to read;
And where I heard of Christ the Lamb,
Who for my soul did bleed.

Oh! blessed *man!* who taught me there.
My sinful, wretched case;
And what my Saviour did endure,
That I might share his grace.

Oh! blessed *days!* on which I met
My numerous dear young friends,
With whom I pray'd and sung his praise,
Whose mercy never ends.

Oh! blessed *church* to which we went,
To worship God's great name,
And hear the way to bliss describ'd,
Through Christ the heavenly Lamb.

Oh! blessed *teachers!* by whose care
We've learnt to read God's word,
To fly from sin's destructive snare,
And serve our gracious Lord.

Oh! blessed *time,* at which the Lord
Chastised me with his rod!
Then I review'd my thoughts at school,
And pour'd my prayer to God.

Oh! *Jesus,* bless'd above them all,
Thou hast my sins forgiv'n,
Assur'd me of thy Father's love,
And seal'd me heir of heav'n.

H. B.

THE

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MEMOIR OF MOWHEE, A YOUNG NEW ZEALANDER, WHO DIED AT PADDINGTON, DEC. 28, 1816.

In a Letter addressed to the Rev. Josiah Pratt, B. D. and communicated to the Editor, by the Rev. Basil Woodd, M. A.

My dear Friend,

IT is with real concern that I have to inform you, that it has pleased God to remove out of this life our friend Mowhee, whom the Church Missionary Society had confided to my superintendence and care.

As it may be satisfactory to yourself, to those who support the Institution, and indeed to all who feel a desire to promote the conversion of the Heathen, to be presented with a general view of his history, I send you the following memoir.

So far as I have been able to ascertain particularly, this young man was born in the island of New Zealand, about the year 1796.

On Monday, December 16th, about twelve days before his death, I had taken him to spend the evening with some friends. We came home together, as I was fearful of trusting him by himself, lest he should mistake his way. We had some very pleasant conversation, in which he expressed himself greatly delighted and edified with the company to which he had been admitted. I little thought that this would prove the last time I should ever take him out with me.

Just before we got out of the coach, I said, "Mowhee, you can now write a tolerably good hand. I wish you would, at your leisure, write down what particulars you can recollect of your history. I will keep it, to remember you, after you have departed for New Zealand."

Accordingly, in the course of the week, he undertook this narrative; and had proceeded in it as far as his return to his native island, at the close of 1814, when his unexpected death prevented further progress.

From this narrative, and from occasional conversation, I have collected the following interesting facts; and, so far as I am able, I shall insert the statement in his own plain and unaffected words. The history discloses an extraordinary series of the interpositions of Divine Providence.

Mowhee was a relation of Terra, a head chief, and a man of considerable influence, on the south side of the Bay of Islands.

About the year 1806, one of the natives had gone to Port Jackson, in New South Wales, and staid there some time. On his return, he told his countrymen "what a fine place the English people had, and the wonderful news of our Saviour dying for sinners and the world." He also persuaded many of the natives to wish to send their children thither.

Shortly after, two ships came into the harbour. The Captains came on shore; one of them to the spot where Mowhee's family resided. By the character Mowhee gave of him, he appears to have been a man of a very friendly disposition, and of a religious state of mind. He frequently conversed with Mowhee's father; and endeavoured to impress on his conscience the value of his soul, the importance of eternity, and the leading truths of the Christian religion. This kind attention so much gained the affections and con-

fidence of the father, that, when the ship was preparing to quit New Zealand, he earnestly entreated the Captain to take his son a voyage with him.

Mowhee was at this period about nine or ten years of age. He had been a good deal with the Captain while on shore, and loved him as a parent. He had also been frequently on board the ship; and, as was perfectly natural, was greatly delighted with the novelty of the scene, and the prospect of the voyage to a new island.

Accordingly, when the day arrived for the sailing of the ship, the father and mother, and several natives, accompanied Mowhee on board. Here he found a native, with whom he was acquainted, who had been to visit the English Settlements, and was going back again with the Captain. He spake highly of the kindness of the Captain, and of the English people; and persuaded Mowhee to persevere in his intention.

At this time, the ship was surrounded with canoes, which kept her company till she was without side the heads of the Bay. About sunset they left the ships; and now a most melancholy farewell was taken of Mowhee by his parents. The mother, in particular, was quite overwhelmed in an agony of grief. For a long time she refused to quit the ship; and was, at length, taken away by compulsion.

This was the last time that Mowhee and his parents ever saw one another. Some months after, a fatal epidemic sickness was brought from a distant part of the island. Numbers caught the infection and died; and, among them, the affectionate parents of our young friend. Mowhee always spoke of his father as a man who had learned of the Captain to worship the true God; and he trusted he should meet him again *to part no more.*

In the evening, the Captain called Mowhee,

and the other native, whose name was Hearry, into the cabin. He spake kindly to them, and bade them be assured of his friendship; and told Mowhee, that he should in future call him by the name of Thomas.

During this evening, the wind began to blow very hard, and the sea was very tempestuous for a few days. Mowhee was exceedingly terrified; but his countryman quieted his fears, by assuring him that the storm would not long continue, and that, in a short time, they would see Norfolk Island. As soon as they arrived off that Island, a boat came on board, with a Mr. Drummond, who took Mowhee and the other native on shore, to his own house.

The first object which engaged his attention, and excited his astonishment, in this place, was the building of a brig, a sight to him entirely new.

Mr. Drummond received him with great kindness, and assured him, that, if he was disposed to reside with him, he should be treated like one of his sons.

Mr. Drummond placed him at a day-school for near a year. Here he began to learn to read and write; and from this period, as a token of regard, he took the name of Thomas Drummond.

Shortly after, the whole family sailed for New South Wales. They landed at Sidney; and, in February, 1812, removed to a farm, at a village called Liverpool.

During this period, it appears that Mr. Drummond, and the Rev. Mr. G——, used to explain to Mowhee the general principles of the Christian Religion, the meaning of going to church, the nature of the worship due to Almighty God, and the redemption of man by the death of the Lord Jesus Christ. Here, to use his own words, he frequently was taught that the Son of God

came into the world to save sinners, and that whosoever believed on Him should inherit everlasting life. Mr. D. had adopted the pious and venerable custom of having all his family and servants, every Sunday evening, in his parlour. He heard them read portions of the Holy Scriptures, and then familiarly explained them, according to their capacities.

Mowhee's ordinary employment was in the farm; and much of his time was occupied in taking care of the sheep, and preventing their straying to lose themselves in the woods. His mind, however, possessed too much ardour and activity for this mode of life. He described it as a lonesome employment; and, in a few months he became completely weary of it, and expressed to Mr. Drummond his earnest desire to quit the farm, and gratify his curiosity in seeing more of the world.

Just at this crisis, the Rev. Samuel Marsden calling at Mr. Drummond's, Mowhee's desire was communicated to him. He arranged an exchange in consequence; and Mowhee was removed to Parramatta. He was thus placed under the protection of this distinguished clergyman, and enjoyed the benefit of his prayers, example, and daily instruction. About this period, he was admitted to the Christian Church by the sacrament of baptism. He was also introduced to the acquaintance of another persevering labourer in the Missionary cause, Mr. Thomas Kendall.

This gentleman having, apparently by mere accident, passed by Bentinck chapel one Sunday morning, about the year 1805, was induced, by hearing the sound of the organ, to go in. The consequence was, that he was one of the audience the first time that a sermon was preached there in order to excite Christians, by their prayers and exertions, to send the gospel to other na-

tions. The subject was quite new to him: his mind became deeply impressed with guilt, for having hitherto neglected this important duty; and he resolved by the grace of God, to devote himself to the service of the Heathen. Having waited seven years, for a favourable opportunity, with much prayer, patience, and perseverance, the wished-for-day at length arrived; when he relinquished every temporal prospect in his native country; and, with his four children, and his wife, then pregnant, set sail, May 31, 1813, on board the Earl Spencer, a convict ship, for New South Wales. He arrived at Port Jackson on the 10th of November following, after a very pleasant passage, and just before the period when Mowhee, by being removed to Parramatta, came under the protection of Mr. Marsden.

When Mowhee arrived, Mr. Kendall was gone, with Mr. Hall, to New Zealand, to enquire into the dispositions of the inhabitants, and the probabilitiy of succeeding in a Missionary Settlement.

August 22, 1814, they returned in the Brig Active, bringing with them six of the natives, and one of the chiefs, Duaterra.

Mr. Kendall devoted much of his time to the instruction of Mowhee; and a friendship was formed from this period, which we trust will survive the grave.

Mowhee appeared to be a youth of tender feelings. He never forgot Mr. Kendall's kind attention. Whenever his name was mentioned, his eyes sparkled with tears of affection. He generally sat, at Bentinck Chapel, in the same pew which Mr. Kendall had occupied; and one of the last intelligent sentences which he ever uttered was, "Tell Mr. Kendall, I never forgot his instructions."

When the Active sailed the next time to New

Zealand, Nov. 19, 1814, with the Rev. Mr. Marsden, Mr. and Mrs. Kendall, and others, Mowhee accompanied them. A most interesting account of this voyage has been given in the Missionary Register, for November and December, 1816. On Tuesday, Dec. 27, 1814, the Active arrived at the Timber District, on the south side of the Bay of Islands. This was the district to which Mowhee belonged, and to the chief of which he was related.

His interview with his relation and countrymen is thus described in Mr. Marsden's letter.* "Terra was an old man, apparently about seventy years of age. I went, accompanied by Messrs. Nicholas, Kendall, and King, to visit him; and took with me a young man (Mowhee) about seventeen years of age, who was a relation of the chief, and who had been almost nine years from New Zealand; the latter part of which period he had lived with me at Parramatta. He had also lived several years with a Mr. Drummond, at Norfolk Island, who had been exceedingly kind to him. When we landed on the beach, I found Terra sitting with some of his chiefs and people. He received us very cordially, and wept much, and particularly at the young man's return, as did many more, and some wept aloud." Such was the strong natural affection which marked the character of the natives of New Zealand.

Saturday, Feb. 26, 1815, Mr. Marsden set sail in the Active, to return to Port Jackson. Eight Chiefs accompanied him, and two servants. Messrs. Kendall, Hall, and King, remained at New Zealand. Mr. Kendall, who had long been a gratuitous teacher at Bentinck Chapel Sunday School, and had established a school among the convicts during the voyage, had, before Mr.

* See Missionary Register, Dec. 1816, p. 500.

Marsden's departure, begun to teach the children in New Zealand. Two fine boys were under his instruction; and several chiefs had observed, that it would be very desirable to have their sons educated.

In a letter which I have lately received from Mr. Kendall, (dated Bay of Islands, New Zealand, June 1, 1815,) he observes on this subject: "Our gracious Master is, I trust, gradually preparing the way to make the gospel known to the natives of New Zealand. When I take a view of the little children who sometimes surround me—when I observe their cheerful countenances, and the constant smile upon their faces—when I hear their anxious enquiries about every thing they see, and discover the lively and affectionate turn of their minds, painful is the reflection, that any of these children should be brought up without the knowledge of God, and the good news of a Saviour's dying love. Indeed, we should rejoice to see more labourers in this vineyard."

From this digression, I now return to the narrative of Mowhee.

Mr. Marsden left him in New Zealand, intending that he should assist in the improvement of his countrymen; as he had been much at Parramatta, and had become well acquainted with English manners. Having, however, heard much of England, and being possessed with an unbounded thirst after knowledge, he obtained permission of his friends to visit this favoured island. About August, 1815, he was accordingly received on board the Jefferson Whaler, a ship bound to this country. Having no money to pay his passage, he came over in the capacity of a common sailor. The voyage occupied about ten months, and he arrived in the river Thames about the month of May, 1816.

The Captain of the ship, feeling himself bur-

dened with a foreigner from a far distant island, without friends or support, and not knowing how to provide for him, availed himself of the circumstance of his having mentioned Mr. Kendall, as connected with the Church Missionary Society; and, under this impression, took Mowhee to the Society's house in Salisbury-square.

His case was immediately laid before the Committee, and received the unanimous opinion, that this friendless stranger should be taken under the protection of the Society, and provided for at its expence, till an opportunity should offer for his return to New Zealand. As his friend, Mr. Kendall, had resided in my neighbourhood, it was also recommended by the Committee, that he should be placed under my eye and superintendence. Mowhee was accordingly brought to my house, on Monday evening, June 10, 1816.*

A SHORT LETTER TO A FRIEND IN TROUBLE.

Dear Friend,

I have heard of your trouble: I sympathize with you and your family. I pray you may be supported and sustained by those superior comforts, which can only be derived from above; from the "Father of mercies and the God of all comfort." Be assured that his consolations are not small. In their high plenitude they exceed the largest rivers, and swell to an ocean bottomless and unlimited! Come, O come to that inexhaustible fulness, which can never be diminished by all which it imparts to the distressed and tried millions of men. Learn, my respected friend, to cast all your care upon the Lord. HE is well able to succour in each distress, and

* We are reluctantly compelled to defer the rest of this interesting Memoir till our next.

to support you under the heaviest pressure, which his holy providence may call you to sustain. This, recollect, is his faithful promise, "I will never leave thee nor forsake thee."

> In each distress regard thy LORD:
> Look to his promise, trust his word:
> Tell HIM of all thy wants, thy cares,
> To HIM prefer thy fervent prayers.
> Ask his support in every hour,
> He can sustain by mighty power;
> Gracious is HE and will appear,
> To ease each pain—to dry each tear:
> The stormy night shall pass away,
> And smiling heaven restore the day.

I am very sure, that, under the late unexpected and sudden event, your delicate feelings must have been greatly tried. You must have been much affected and much afflicted. "In your patience however possess your soul."—Be still and know that the Lord is God; the one great and universal Sovereign, whose ways are in the great deep, and who "giveth not account of any of his matters." He rules in wisdom and reigns in love. If he chastise us, it is certain that his chastisements are necessary. "This is all the fruit," the happy effect intended to be produced "to take away sin," that evil so odious to God and so injurious to men. In every affliction regard Almighty God as intending your profit, your true benefit, by making you the partakers "of his holiness." To be conformed to his image is, certainly, our highest happiness; and the enjoyment of his presence is our felicity—our heaven. "So shall we ever be *with* the Lord." This phrase is rich in meaning. The presence of the Lord, and the consoling animating light of his countenance, will render us happy in any circumstances. May this favour and this enjoyment be yours for evermore.

I am your Friend,

April 1817.

LOOSANDER.

THE PIOUS COTTAGER'S CLOSET MEDITATIONS.

No. IV.

THY goodness, O my God, has lengthened out my days, and again I presume to bow my knee, and take upon me to speak to the Lord God of Hosts. If thou wast a man, my importunity and persevering application would weary thee: but thou art not a creature, but a gracious God, and therefore I take courage. Truly thy condescension is great, and I am much comforted by thy word. A portion of it is now open before me: let me read it, meditate upon it, and pray it over before my God. The subject here spoken of (Luke xviii. 1, &c.) is PRAYER. The declaration before me is, "*Men ought always to pray, and not to faint.*" I can truly say, were it not for prayer, together with the grace therein communicated, I had fainted long ago. I trust it is an exercise in which my soul delighteth: and as well might my body live and discharge all its accustomed duties without food, as my soul be kept spiritually alive without intercourse with God. In the exercise of prayer, I am greatly encouraged; for here I perceive the unjust judge, who neither feared God, nor regarded man, was, through persevering importunity, led to do an act of justice. Let me then attend to my Lord's improvement of this subject—"*And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily.*" Can I not, O my God, appeal to thee on this subject? And may I not without presumption say, this is my case, and claim an interest in the promise? I know my heart is deceitful, I find it so continually: I lament its corruptions, and seek grace to subdue them; but as it respects prayer, I know I am not deceived. I can

say, I do "cry day and night" unto God, and am not destitute of hope, as to the result, for he hath heard and delivered in many seasons of trial. I am, however, constrained to lament the weakness of my faith, and make it a matter of continued application to a throne of grace, that God would increase it, and make all grace to abound. *Faith in thy name forbids my fear.* Yea, if thy presence go with me, all things are possible, but I cannot proceed a single step without thine aid. Do I then feel my poverty? Hast thou treasured up, and promised supplies to seeking souls? And am I now permitted to seek, with a disposition to receive, and will my God dismiss me without a blessing? No—it cannot be; his faithfulness stands fast for ever. I know I am safe in his hands. MICRON.

THE SUBSTANCE OF A SERMON ON 1 Pet. iv. 7.

"The end of all things is at hand, be ye therefore sober, and watch unto prayer."

AN extended contemplation of the majesty of the divine being, of the government of his universal empire, and of the hidden things of God, in the scheme of redemption, would lead us into an abyss, whose depths would overpower our imagination, and utterly confound our ideas.

Were we, with the fabled giants,* to raise a

* *Heathen Mythologists* relate, that shortly after the creation, or rather during the first ages of man, the earth was peopled with giants; who, desiring to obtain the authority of the Supreme power, assaulted heaven by raising a tremendous pile of mountains. But ere they had completed their task, the *Omnipotent Father* overturned their design, and buried them beneath their ruins. This tale evidently originated from the Mosaic account of the tower of Babel, to which it bears a strong analogy, although wretchedly mutilated. Blessed be God! that we can have recourse to a surer word of prophecy, and that in giving credit to the inspired writings, we are not following *cunningly devised fables.*

Pile, whose lofty summit should pierce the skies, and invade the eternal throne; the waves of eternity, with resistless power, would speedily undermine the foundation, and bury our project beneath its ruins.

Time and *space* form a *boundary* to the human comprehension, a *barrier* which it cannot pass: subjects within this narrow limit are alone able to be comprehended; beyond these, an impassable gulph extends its shores, and compels the adventurer to return, and relinquish his pursuit.

But to no such extended flight, to no such speculative ideas, is your attention now invited: our text presents *a subject* within the reach of the meanest capacity—*a subject*, which equally claims the regard of the untutored cottager, as of the enlightened philosopher. It needs no *apology* for its introduction, as it is of infinite importance; no *laborious arguments* for its support, as it is evidenced by all the works of nature; nor *exalted genius* in its application, for the inference which must be drawn therefrom, appears obvious to every reflecting mind. Let us endeavour,

I. To establish the position here laid down.

II. To improve the admonition founded thereon.

"*The end of all things is at hand.*" The idea contained in these words, consists with the course of nature. Trees, shrubs, plants, and flowers, arrive at the zenith of their glory, and then rapidly decline. The *sturdy oak*, which has for ages withstood the wintry blast, at length submits to the more destructive hand of time, and in the common ruin bears no higher distinction than *the grass which to-day is, and to-morrow*

is cast into the oven. The *Egyptian pyramids*, which for centuries past have excited the admiration of the world, the increasing sands of time threaten to overwhelm.

This tendency to decay, we may trace throughout those works of nature, which fall under our own observation: and why may we not extend the idea, and infer that the universal system is fast hastening to destruction!

But to establish this point, we may refer to a more solid ground of argument, because,

1st. If the world and the materials of which it is formed, were not subject to decay, we should be led to very erroneous ideas of the divine government.

With some, even in the *apostolic age*, it was started as an objection to revealed religion, that the works of nature still wore the same appearance as they had for many former generations. "*Where*," said they, "*is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*"* Fallacious as this argument is, (as St. Peter in the subsequent verses proceeds to shew) its apparent force would be increased in proportion to the extension of this duration, and thereby excite doubts in the enquiring mind. Without entering at large upon a subject so abstruse, or attempting to define the exact period when this end of all things will most probably take place, we hasten to observe,

2d. That the justice of God renders a future judgment necessary. This is clear from every observation we can make on human character. It would be quite contrary to reason to conclude, that *heaven* will make no distinction between that man who reverences its commands, and him who despises its laws. If we enquire whether

* 2 Pet. iii. 4.

this distinction is observable in the present state, or whether it can be decided by outward circumstances, an inspired Psalmist will inform us, that he *was envious at the foolish, when* he *saw the prosperity of the wicked, for they have no bands in their death, but their strength is firm. They are not in trouble as other men; neither are they plagued like other men.*" Consequently, we must refer our ideas to a state beyond the present, and conclude that here man only occupies the station of a probationer—enters the world merely as an introduction into being—and immediately quits the stage, on having performed his part. However,

3d. *We are not left to doubtful disputations; but possess the clear light of revelation to prove the point.*

Numerous references might be made to the sacred volume were it necessary. The Prophet Malachi, in the conclusion of his writings, says, "*For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.*"* And a greater than Malachi has declared, that "*the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken;*" in short, "*that heaven and earth shall pass away.*"†

Again, this end of all things is not only *certain*, but will be *speedy*—it "*is at hand.*"

A difficulty at first view here presents itself. Since the days of the Apostles, a space of nearly two thousand years has elapsed, and left this prophecy unaccomplished. How could he then with any degree of propriety have asserted it to be *at hand*? Here it must be remembered, that re-

* Mal. iv. 1. † Matt. xxiv. 29 and 35.

velation consisted of three principal dispensations. 1. The *Patriarchal*, which served as an introduction to brighter discoveries. 2. The *Mosaical*, which was *a shadow of good things to come, and not the very image of the things.* And lastly, the *Christian*, which is the accomplishment of prophecy, and the perfection of glory. It may, therefore, with the strictest propriety be termed "*the end.*" And when this period is compared with the eternity of that God, with whom *one day is as a thousand years, and a thousand years as one day;* we perceive *that the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance.*

No real delay can, therefore, have taken place, for the boundary is appointed in infinite wisdom. The great Founder of the *Christian church*, having by *dying abolished death, led captivity captive*, and obtained eternal glory, in spite of all his adversaries and the machinations of hell,

> "Last, in the clouds, from heav'n *shall* be reveal'd,
> "In glory of the *Father,* to dissolve
> "Satan, with his perverted world; then raise
> "From the conflagrant mass, purg'd and refin'd,
> "New heav'ns, new earth, ages of endless date,
> "Founded in righteousness, and peace and love;
> "To bring forth fruits, joy, and eternal bliss."

II. LET US ENDEAVOUR TO IMPROVE THE ADMONITION OF OUR TEXT: "*Be ye therefore sober, and watch unto prayer.*"

The object of the Apostle in these Epistles is, to enforce the necessity of those duties to which Christianity invites our attention, and with which, their due discharge is inseparably connected.

In the context he exhibits, as an awful warning, the fate of those, who, dying regardless of

religion, have received their final doom! The invitations of the gospel saluted their ears, but only sealed their condemnation!—the day of grace speedily fled, and judgment determined their eternal destiny! and then to impress the idea on them, he addresses the strangers to whom the epistle is directed, in the words under consideration: as if he had foreseen that evasive spirit which ever forms a preventative to self-examination—and had said: "rest not here; with respect to these characters you have no concern, leave them to divine justice; apply the subject *to yourselves*, remember that your own privileges are fast departing, and the end of all *is at hand, be ye therefore sober, and watch unto prayer.*" Observe,

I. *He exhorts to sobriety.*

II. *To watchfulness.*

Probably both of these may have some distant allusion to the *military life*; an idea to which the inspired writers often have recourse with great success. What can better express the engagement of him, who has to *wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*, than a warfare?

To a soldier in active service, sobriety is of the greatest importance. How can that man fulfil the duties of a campaign, whose powers are debilitated by intemperance, whose strength is impaired by continued debauchery? Ancient history, upon this subject, presents the most awful examples. A city, whose batteries had long withstood the artillery of an external foe, was easily subdued on a fatal night, while its inhabitants, unapprehensive of danger, were engaged in drunken revels. And even *Alexander*,

*the conquerer of the world, fell a victim to the shrine of Bacchus.**

But no less do such examples present a warning to the Christian soldier: for though his warfare is spiritual, his danger is equal, and his temptation to error of a much more powerful nature. Without sobriety he is in danger,

1st. *From partial victory.*

The young convert when he first enters upon the divine life, often imagines that all opposition will soon withdraw, and every foe be vanquished; and when by *the shield of faith* he has quenched a *fiery dart*, or by *the sword of the Spirit* put an enemy to flight, he at once concludes that perfect victory is gained, lays down his weapons and rests secure, until an unexpected attack convinces him of his mistake, and punishes his presumption.

2d. *Uninterrupted enjoyment*,

Sometimes has a dangerous tendency. While all is peace, the recipient of the favour forgets the hand from which the blessing flows; and ascribes prosperity rather to his own exertions, than to the free favour of God.

3d. *Worldly prosperity.*

When the corn, the wine, and the oil increase; while Providence smiles on every scheme—experimental religion often declines, a lukewarm spirit supplies the place of zeal, and the bread which perisheth, that which endureth to everlasting life.

* It is related of *Alexander*, that after he had conquered *Babylon*, he grew proud and intemperate. Upon one occasion, (presiding at a convivial table,) after having drank freely, he called for *Hercules's Cup*, (one of a prodigious size) which he emptied at a single draught. He commanded it to be refilled, but whilst making his second attempt—he fell! a lifeless corpse. Thus was an hero whom tedious sieges never wearied, and powerful armies never subdued, overcome by this dangerous vice.

Bacchus was repsesented by the heathens as the God presiding over wine.

Lastly, *Spiritual pride*,

Arising, perhaps, from all the former united; or from various other causes, is most dangerous in its nature, and destructive in its tendency; it dishonors God, disgraces religion, and ruins the soul. It is the crime which cast from heaven the rebellious angels, and banished man from paradise.

These, *these* are the snares which beset the Christian's path, and which he is in our text exhorted to *resist*, *stedfast in the faith*, *by being sober*, *grave*, *temperate*.

2d. *The Apostle exhorts to watchfulness.*

This also is military duty, and of such importance, that the carelesss performance of it, was, by the Roman martial law, punished with death.

'Tis not the wintry storm, or northern blast, that must drive the centinel from his post; still he must maintain his station, or await the consequence. By the remissness of a single guard, the whole camp may be endangered, and an opportunity afforded to the enemy, to make a successful attack.

Nor can the *Christian soldier* indulge in sloth, without exposing himself to imminent danger, or placing his eternal salvation at stake.

He is to "*watch unto prayer*."

Prayer is the medium through which divine blessings are ever communicated—a mean which God himself has appointed, and our *great Master* has strictly enjoined upon his disciples. When he partook the pangs of divine vengeance, and drank the cup of trembling—thus, with the severest anguish addressed his drowsy followers: —(and O! let his words address your hearts) "*Watch ye and pray, lest ye enter into temptation.*" Mark. xiv. 38.

Here we might considerably enlarge, but as

our time is far advanced, we hasten, Lastly, to an *application of the subject.*

Christian! Is thine engagement here represented as a warfare? Art thou thyself compared to a soldier? The *veteran hero* disdains the idea of drunkenness, and would prefer the loss of life to the disgrace of his arms. No longer then let that disgraceful truth apply to thyself: "*the children of this world are in their generation wiser than the children of light.*" Arise from thy lethargic slumbers, awake to a sense of duty; *take unto thyself the whole armour of God*, that thou mayest *be able to withstand in the evil day, and having done all, to stand.*

Sinner! Our text addresses you:—it informs you that every earthly enjoyment is rapidly advancing to its close. Then what is your prospect? Your wealth you must resign—your favourite pursuits relinquish—your iniquitous revellings forego. What then remains, "*but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries?*

Finally,— although *the end of all things is at hand*, how firmly secured is the believer's hope. *Mountains* may be removed— *rivers* may cease to flow—*the orb of day* forget his brightness—*a thousand stars* forsake their spheres, and form a universe of ruin:—But though these, or tenfold greater horrors, should reduce to chaos all created good, his expectations must still survive, because his God outlives.

> "*His soul* shall flourish in immortal youth,
> "Unhurt amidst the war of elements,
> "The wreck of matter, and the crush of worlds." *Amen*

D. E. F.

A PLAIN AND SERIOUS ADDRESS TO THE PARENTS OF POOR CHILDREN, ON THE SUBJECT OF SUNDAY SCHOOLS.

My Christian Friends:

Permit one, who wishes well to you and to your children, to address you on the subject of Sunday Schools. Many thoughtful and serious Christians, grieved at that profligacy which too much prevails among the lower class of people, and persuaded that this arises in a great measure from ignorance, and the profanation of the Sabbath, have set up these schools, that your children might be instructed in their duty towards God and man. But unless you do something on your part, they have reason to fear that their endeavours will not be attended with that success they wish for. They do not require you to contribute any thing of what you gain by your daily labour: they cheerfully provide all that is necessary for the instruction of your children. What they desire of you is this, to take care that they shall partake of this instruction, by attending regularly, and going to school in proper time: and they further wish, that you would ask them what they have learned, and set them good examples.

Now it cannot be expected that you will take that care which is necessary, unless you are convinced of the importance of Sunday Schools. Let me then, with all plainness and seriousness, ask you the following questions:

I. Do you think it best to have your children playing about on a Sunday, wandering you know not where, and, for ought you can tell, in the worst of company, or to have them in a place of safety, where you know that they are at least out of harm's way? Surely if you love your children, it must afford you satisfaction to know,

that they are at school, where they cannot do any mischief to others, nor fall into any themselves.

II. Do you think it best for them to be orderly and decent in their behaviour, or grow up in a rude, uncivilized state? Now, their regular attendance at School, and the just, though mild restraint, which they are under, will certainly promote order and decency in their behaviour.

III. Is it not right that God should be worshipped by his reasonable creatures? Other creatures cannot worship, because they do not know him. But we know that he is our Maker, Governor, and Benefactor. Should we not then thank him for his benefits, and implore his pardoning mercy and favour. And since he has appointed one day in seven to be employed in his worship, should we not spend that day with our fellow-creatures in adoring and praising our Creator, in praying for his blessings, in acknowledging his mercies? But if your children are not taken to public worship while they are young, there is reason to believe that they will grow up strangers to the knowledge and fear of God.

IV. Since God has favoured us with the Scriptures, which contain a discovery of his will: Since our heavenly father has been so kind, as to inform us how to become good and happy, is it desirable that your children should learn to read the word of God, and go to his house, where they may hear it read, and explained to them?

V. Do you wish to have your children dutiful or undutiful? You will at once answer, that dutiful children are the comfort and joy of their parents. You must wish that your's may prove such, that they may be thankful for the care you have taken of them, and support you in sickness and old age, if you should stand in need of their support. Now in Sunday Schools they are

taught the importance of this duty, and they are informed that their heavenly Father will not love them, unless they honour and obey their earthly parents.

VI. Is it not your wish that your children may prove sober and industrious; that they may shun those vices which would bring want and disgrace both upon them and you? Is it not the desire of your hearts, that they may be comfortable, useful, and respected, in those situations in which Providence may place them? But how can you expect that they will resist the temptations of sin, and live soberly, righteously, and godly, unless the fear of God be early implanted in their hearts? To fix this principle there, is one grand design of the Sunday Schools. They are taught that an all-seeing and holy God is always present with them: that he will punish them if they are wicked, and reward them if they are good.

VII. Do you believe that your childen must be happy or miserable in another world? Surely you know, that Jesus Christ has informed us, that the wicked shall be punished with everlasting destruction, and the righteous rewarded with everlasting happiness. Can you think that one or other of these states will be the portion of your children, without being deeply concerned for them? And should you not be desirous that they may enjoy the means of instruction and religion, that they may learn to avoid the paths of sin which lead to hell, and to walk in the way of duty, which will lead them to heaven?

Let me ask you once more:

VIII. Do you believe that you are accountable to God for the instruction of your children? You know that if you refused them bread, when you had it to give them, you would be reckon-

ed unnatural parents; and do not those deserve this name, who suffer them to want that instruction which is necessary to render them virtuous and happy? But perhaps you will say; "We are ignorant ourselves, and cannot teach our children; we are poor, and cannot pay for their being taught; all that we can do is to provide them with the necessaries of life, and we often find it difficult to do this." Now if this be your situation, and at the same time there were no persons who would pay for your children being taught, then you might suffer them to remain in ignorance. But when a provision is made for their instruction, if you do not take care that they shall partake of it, you are guilty of sinning against your children, whom God has committed to your care.

Now let us suppose that you pay no regard to these considerations, that you are unconcerned whether your children attend Sunday Schools or not, and that through your neglect they leave off going, and instead of *spending the Sabbath*, in *worshipping God*, and learning what is good, that they spend this day in doing mischief, and learning what is bad. Let us further suppose, that from being Sabbath-breakers, they become lovers of sinful pleasure, drunkards, profligates, and bring wretchedness upon themselves, and shame and grief upon you. Then you will be forced to reflect in the following manner: "Had we taken care to send our children where they would have been kept from mischief, and learned their duty towards God and man, they would most likely have been a comfort instead of a grief to us, and assisted us in bearing the burthen of poverty and age."

Let me further remind you, my friends, with all solemnity, (for it is a solemn consideration) that you will meet them again on the day of

judgment. And how will you bear to hear them addressing you in such a manner as this:—"O cruel parents, you neglected to instruct us, and neglected to send us where we might have been instructed. We were young and thoughtless, and not aware of the advantage of spending the Sabbath in a proper manner, but you might have known it. It is in part through your neglect that we are unfit for the happiness of heaven, and fit only for the regions of darkness and despair." What answer will you be able to make to these reproaches? You would give worlds, if you had them to give, that you had acted differently.

But if you take care that your children shall attend regularly at school, and especially if you endeavour to instruct them at home, according to the best of your ability, and set before them good examples, you may hope that, through the blessing of God, they will prove comforts to you. What joy will you feel from seeing them fill up their stations in life with usefulness and honour, which they may do, whatever those stations are. Then you will say, "Blessed be God, who put it into the hearts of his servants to establish Sunday Schools. We see and feel the happy effects of them. By hearing our children repeating their catechism and hymns, our own attention is called to God, and to our duty. Thus both we and they are become better." And if this be the case, when you meet your children in another world, instead of being reproached by them, you will receive their thanks, and rejoice with them for ever. God grant that this may be the case. Amen.

THE FAREWELL OF THE OLD YEAR.

Dear Friends,

It is almost twelve months since Divine Providence sent me to you, to fill up the space of time between the years 1816 and 1818. We must now part to meet no more till the day of judgment. Accept the following as my parting advice,—treasure it up in your hearts, and conscientiously teach it to your children. And may the blessing of God be your portion for ever, for Christ's sake.

I am your very sincere though dying friend,

THE OLD YEAR.

"Let your	Thoughts	be	Divine, awful, godly.
	Conversation		Little, honest, true.
	Works		Profitable, holy, charitable.
	Manners		Grave, courteous, cheerful.
	Diet		Temperate, convenient, sober.
	Apparel		Frugal, neat, comely.
	Will		Constant, obedient, ready.
	Sleep		Moderate, quiet, seasonable.
	Prayers		Devout, often, fervent.
	Recreations		Lawful, seldom, short.
	Memory		Of death, punishment, glory."

"Hear, / Be silent, / Understand / Remember — and learn to — be silent. / understand. / remember. / do accordingly,"

"All that you — see, judge / hear, believe / know, tell / can do, do — not."

Goods / Courage / Honour / Soul — lost, — some / much / more / *all* — lost."

"By — praying / giving alms / lying — you — lose / impoverish / profit — not."

"Whenever you speak any thing, think first, and look narrowly what you speak—of whom you speak—and to whom you speak, lest you bring yourself into great trouble."

You will always find a *good conscience* a most pleasing companion.

Always avoid wicked and profane company.

Secure your soul's salvation by believing in the Lord Jesus Christ, with your hearts unto righteousness.

Always set the highest examples of grace and godliness before you for imitation.

Let not a day pass without calling yourself to account, and asking your heart what you have done that day for God.

Cultivate a meek and quiet spirit; discords and divisions do not become the followers of Jesus.

Walk by *no rule* but such as will stand the test of a death-bed, and the day of judgment.

Be sure you keep the Sabbath-day holy.

Always pray for a *godly, faithful* ministry.

Avoid all vain and fruitless speculations concerning the deep things of God. Christian perfection consists in profound humility, lamb-like meekness, holy simplicity, and ardent love to God and man.

Be inflexibly honest, and upright in all your engagements.

Always look upon the things of this world, as you will when you come to die. Men may now put a mask upon them, but then they will appear in their own colours.

Read a small portion of the NEW TESTAMENT every day *upon your knees,* and with much prayer.

> "Still be the sacred pages your delight,
> "Read them by day, and meditate by night:
> "Let sacred subjects in your bosom roll,
> "Claim every thought, and draw in all your soul."

In the Scriptures you will find a map of heaven; infallible rules for the government of life; an immoveable ground of hope; and an everlasting spring of consolation and delight. Remember, a real Christian is a good subject to his King, a pillar to the State, an ornament to society, and a blessing to the neighbourhood wherein he resides.

ON THE DEATH OF THE PRINCESS CHARLOTTE.

(Which took place suddenly, on Thursday Morning, Nov. 6th.

DEATH is a common subject: but its commonness, alas! instead of making us constantly alive to its importance, tends to benumb our feelings, and to render us awfully indifferent to its consequences. A death, however, has taken place of an *uncommon* description, and is therefore particularly calculated to impress our minds. It has entered the Royal Family!—entered quite suddenly!—made a most unexpected and important breach in the succession to the British Throne, and thus has excited considerable feeling through the land. An event so solemn and momentous deserves a religious improvement. For, while it demonstrates that death respects neither persons nor states, but enters impartially the cottages of the poor and the palaces of Kings; it surely is an impressive admonition to *all,* to be always ready;—"for in such an hour as we think not, the Son of man cometh." This death teaches us, that all must, sooner or later, die.—As,

1. *Those of dignified birth and condition.*

Pharaoh, who filled the throne of Egypt, and enslaved the hundreds of thousands of the Israelites, fell a prey to the stroke of death, as well as his meanest vassals. Nebuchadnezzar, that renowned King of Babylon, shared the same fate; and thus proved

that he was a mere mortal like other men. And so have all the former great ones of the earth. Where now are the imperial Cesars, the conquering Alexanders, and all the mighty Heroes of ancient times; who once made kingdoms to tremble before them, and held myriads in subjection by the nod of their authority? They have all long since crumbled into atoms. The present solemn event also reminds us,

2. *That persons of* EVERY AGE *must die.*

The yearly bills of mortality—the immediate history of our own respective neighbourhoods, and the solemn funeral knell, almost constantly sounding in our ears, proclaim aloud this impressive truth. *Here,* infants are snatched from the affectionate embraces of their parents; and Rachel, weeping over her children, refuses to be comforted. *There,* the servants of God, bending beneath the infirmities of age, are cut down and gathered to their fathers, like a shock of corn fully ripe. In one place, a faithful Minister of Christ is called from the bosom of his flock; who are sorrowing that they shall see his face, and hear his voice no more. In another place, Jacob mourns over his Rachel, *whose soul in hard labour has departed from her!* Beloved friends, like David and Jonathan, are, here and there, separated asunder; and many a tender parent is mourning, like David, over the loss of a youthful, and disobedient Absalom, crying, "Would to God I had died for thee, O Absalom, my son, my son!" Instances like these, familiar to every one, strikingly prove that persons of *every age* must die, How important, therefore, for us *all* to be ready! The impressive death before us proclaims,

3. *A solemn admonition to the* YOUNG.

My dear young readers, do you rely upon your *youth,* thinking you have a long life before you? Ah, remember, youth is a tender flower, which often decays as soon as it blooms. Remember too, that the *strongest constitution* frequently falls under the all-destroying scythe of death. The solemn departure of our late much-loved Princess, is a striking instance of this. This sudden event, is, likewise,

4. *An impressive admonition to the* RESPECTABLE CLASSES *of Society.*

Death is that King of Terrors, whom riches cannot bribe, nor power resist, nor the utmost medical skill avert, nor dignity deter, nor princely state awe to a distance. The robes of majesty and the rags of beggary, are equal preludes to a shroud. Since death has pulled down one, who was elevated near the British throne—one, who had been strong in constitution, and who was in the midst of youth;—who had but lately entered into a most promising connexion, and was blessed with every dignified acquisition the universe could afford; surely *all,* and *especially the respectable inhabitants* of the land, ought to prepare to meet their God. If common deaths are so frequent, that they have lost their monitory influence, and are viewed with as much unconcern as the setting of the sun, or the fading of a flower,—shall not the death of a Princess—of a Princess of Great-Britain—of a Princess, standing on the very steps of the English throne, convince all classes, and especially the higher

ranks of society, that there may be but a step between themselves and death? Let, then, *every* reader, be his station what it may, seek, without delay, that honour, and glory, and bliss, which shall endure for ever, after crowns and thrones, princes and kings, stars and suns, and kingdoms and worlds, are sunk into promiscuous ruin.

In order to be *prepared* for death, we must be partakers of the enlightening, converting, and sanctifying grace of God. How important, therefore, it is to enquire, whether *we* have this grace in our hearts.—How vain would it be, for any one to pretend to be the heir of the British crown, without a title and credentials to prove it! Equally, nay infinitely more absurd, it is to pretend to be the heirs of glory, without having the *title* and the qualifications for it. Our *title* is the infinite merit of the Saviour's obedience and death, of which we become partakers through faith:—our *meetness* or qualifications, consist in a renewal of the heart to the love of God, and the practice of holiness, by the influences of the Holy Spirit. Permit me then to ask, have *you*, dear readers, *all* of you this title, and these qualifications? O, be not satisfied without them. You must be interested in Christ by faith, and be made meet for heaven by the work of the Spirit in your hearts, or you cannot enter the kingdom of God. Think of these things; and may the royal corpse, over which a sympathizing nation mourns, excite you all, whether young or old, rich or poor, to be at all times prepared to meet your God. J. B.

Yorkshire, Nov. 8, 1817.

REFLECTIONS FOR DECEMBER.

THE harvest is past, the summer is o'er,
Stern winter commences its reign,
The cold northern blast, with a terrible roar,
Sweeps over the desolate plain.

The trees late so green, all their verdure have lost,
And nature grows barren around,
While, to deepen the scene, the chilling hoar frost
With icicles covers the ground.

How quick the transition, how rapid the flight,
Of what was once beauteous and gay!
Thus life is a vision—to primeval night
Its scenes are swift hastening away.

Resembling a vapour it passes away,
And while we behold it, it flies;
A glimmering taper—to blaze for a day;
It blazes, and dazzles, and dies! D. E. F.

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